

¶ A paraphrase or comentarie vpon the Reuelacion of S. Iohn / faythfullye translated by Edmond Alen.

The firste Chapter.

The texte.

¶ The reuelacion of Iesus Christ, whiche god gaue vnto him, for to shewe vnto his seruantes, thinges which must shortlye come to passe. And whē he had sent, he shewed by his angel vnto his seruant Iohn, whiche bare recorde of the word of god, & of y^erestimonye of Iesus Christe and of all thinges that he sawe. Happye is he that readeth and they that heare the wordes of the prophesye, & kepe those thinges which are wrytten therin. For the tyme is at hande.

VNto our sauour Iesus Christe / after his manhode, was geuen of god his father, not onely all sufficiencie and fulnes of grace, but also the knowledge and reuelacion of all suche secret mysteries, as shoulde happen from tyme to tyme in Christendome, vntyll suche tyme as he shoulde come againe vnto the lattu iudgement: whiche secretes our sauour Christ dyd reuele and open throughe his angels vnto his electe seruantes, and specially vnto holy S. Iohn: I meane vnto that Iohn, whiche bare wytnes of the worde of god, and of Iesus Christ, and dyd recorde all suche matters and doctrine, as he himselfe had sene, and lerned. Whiche doctrine shall be very profytable vnto euery one that shall reade & vnderstande this prophesye, so far as he shal endeuer himselfe to lyue thereafter, preparinge & appointynge himselfe thorowe a true faith and a christen conuersacion to please the lorde in this lyfe, whiche is shorte and transitorye, and the ende therof, vncerten▪

The texte.

¶ Iohn, to the seuen congregacions in Asia. Grace be vnto you & peace, from him whiche is, and whiche was, and whiche is to come, and from the seuen spirites whiche are before his trone, and from Iesus Christ, whiche is a faythful witnes, and first begotten of the dead, and Lorde ouer the Kynges of the earth. Vnto him that loued vs, & wasshed vs from our synnes in his awne bloude, and made vs kynges and prestes, vnto god his father, be glorye and dominion for euermore. Amen.

In lytle Asia were notable churches and congregacions set vp & institute of the holy apostles, & speciallye of S. Paule vnto whiche also S. Peter wryteth, & confirmeth them in the faythe, and vnto the same dothe S. Iohn wryte specially, in consyderacion that this doctrine shoulde concerne all churches generally whiche were at that tyme standynge, or shoulde afterwarde be

institute thorowe out the whole world. And he wyssheth vnto them all as muche good, as he can thinke or dyuyfe, from god whiche is onely the gyuer of all good thinges, & is and remayneth for euer vnmutable & ruleth & gouerneth all thinges, wherunto he vseth the ministraciō & seruice of his angels, which are infynyte in nombre: whiche thing the nombre of seuen dothe sygnifye accordyng vnto the vse of holy scripture. And with this eternall father & holy spirite one god, reyglneth our lord Iesus Christ, which is appointed to be y^eruler of al thīges in hea|uen & earth, & of al sensyble creatures, both gostly (as y^e spirites are) & bodily. He in his mans nature, for very loue toward mankinde was sēt for y^e comforte and wealth of y^e whole world, & testified most faithfully vnto al y^e world, y^e wil of his father in the gospel, accordyng as it was before promysed in all the prophetes,

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that he shoulde be the founder and performer of the newe testament, and should be offered vp and dye for the synnes of the whole world, and in the resurrectiō or vprisynge againe of the bodye and soule, he shoulde goe before all the resyl|due of the faythfull, and be their guyde vnto euerlastynge lyfe: whiche lyfe he onely hath meryted and purchaced thorowe his perfyte obedyence vpon the erosse, vnto death. And therefore is he exalted, as concernynge his manhode, aboue all creatures, and hath receyued the moost worthiest and hyghest name and tytle, that can be named, eyther in this world, or in the worlde to come. And he hath purchaced and deserued for all the holy elect children of god, the honour and glorye of the euerlastynge kyngdome, and also grace, to rule, and gouerne our selues vertuouslye, and to offre vp dayly and continually a pleasant sacry|fyce of thanckes geuyng, in true faith in god, thorow Iesus Christ. Vnto hym therfore alone parteyneth all honour and glorye.

The texte.

¶ Beholde, he commeth with cloudes, and al eyes shal see him, and they also which pear|sed him. And all kynreds of the earth shall wayle ouer him. Euen so, Amen.

Euen in despyte, and against the wyll and mynde of all them that crucified Christ, and woulde not take nor knowledge him for a kyng, yet he commeth in the hyghest maiesty, whiche excelleth all glorye and power of all otherkynges that euer were, and now sheweth hym selfe and appeareth thorowe fayth, vn|to all his electe as the very messias and sauour of the worlde, whiche was so long desyered and loked for. And whan he shal come at the latter daye, to iudge the quicke and the deade, than shall all the lewes and vnfaythful, whiche des|pysed him at his first commynge (whan he came

with suche humblenes,) crucylyfyng and putting him to death, and woulde not receyue nor knowledge hym for a sauoure, and a messias, they shall than see him with feare and tremblyng and he shall appeare dreadfull vnto them.

The texte.

¶ I am Alpha and Omega, the begynnyng and the endyng, sayeth the Lorde almighty, whiche is, and whiche was, and whiche is to come. I Iohn your brother and companion in tribulacion, and in the kyngdome and pacience in Iesu Christe, was in the yle that is called Pathmos, for the word of god, and for the witnessyng of Iesus Christ.

This doth Christ speake to declare his godly maiestye, and his eternall substaunce, & his almyghtye power without ende or begynnyng. And he spealketh after the maner of the grecians, amonge the whiche Alpha is the first let|ter & Omega the last. And after this, speaketh S. Iohn the Euangelist again, of his owne parson without any worldly boasting: reioysyng (as it becommeth a Christē man) not in any honour or ryches of y^e world, nor yet in any holynes y^e is in himselfe, but onely in y^e affliccions, persecuciōs, pacience, mysery, & party|cypacion of y^e rightuousnes in Christ, wherof he is a witnes, & a partener in sufferyng for Christes sake: which thing hapned vnto him for the gospel, by y^e pro|curement & commaudemēt of Domicianus the Emperour which would haue bene honoured for a God, where as Iohn taught, that the onely lyuyng god and none els ought to be honoured and called vpon. For y^e whiche cause, Iohn was banyshed & sent into Pathmos, where god dyd shewe this reuelacion vnto him, & bad him wryte it: & so by that meanes thorow his wryting, to set furth & to further y^e glorie of Christ in his banyshemēt, more thā euer he had bene able to haue done with his wordes or preachinge onely, yf he had styll remayned al|monge his frendes in his countrey.

The texte.

I was in the spirite on a sondaye, and hearde be hynde me a great voyce as it had bene ^a trempe, saying: I am Alpha and Omega, the first and the sast. That thou seest: wryt in a booke, and sende it vnto the seuen congregacions whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Phil|adelphia, and vnto Laodicia.

The lordes daye is the sondaye, whiche the holy Apostles, (thoroughe the holly goost which they receyued at whytsontyde) did institute to be

sanctifyed and kept holy of the Christen church, in the steade of the Iewes Sabbath day, not without very necessarye laudable and expediente consyderacions. Eusebius wryteth that S. Iohn dyd rule the church of Ephesus after S. Paules death and lyke wyse also, the other churches in Asia, and therefore was commaūded of Christ in this place, to sende this wrytynge vnto them, forasmuche as he know them best, so that in processe of tyme it myght be common vnto all churches for their edefyeng & instruccion, as it came also to passe. And vnto thē also he wrote his gospel (after that he was delyuered out of Pathmos,) against y^e heretykes, whiche began at that tyme to ryse.

The texte.

¶ And I turned backe to se the voyce that spake to me. And whan I was turned, I sawe seuen golden candelstyckes, and in the myddes of the candelstyckes, one lyke vnto y^e sonne of man, clothed with a linnen garment downe to the fere, and gyrde aboute the pappes with a golden gyrdle. His heade and his heares were white, as whyte woll, & as snowe: and his eyes were as a flame of fyre: and his fere lyke vnto brasse, as thoughe they brent in a forna^{ee}, and his voyce as the sounde of many warers. And he had in his ryght hande scuēst^{er}res. And out of his mouthe went a sharpe two edged swearde. And his face shone euen as the sunne in his strength.

What is sygnifyed by the seuen golden candelstyckes, and by the vii. starres, that shall Christ himselfe hereafter declare: whiche beyng very god, yet he was in euery condicion (synne excepte) lyke vnto vs all, after his mans nature: And with his spirite, ayde, and gouernynge he is present in all churches, and shall so remayne vntyll the worldes end. He is clothed with innocencye & holynes, by reason wherof he made oblacion, not for his owne but for our synnes. He is also gyrded with heauenly myght and power, alwayes redy and glad to helpe the faithfull. He is the heade, full of godly and heauenly wysedome, whiche kno|weth all thinges from euerlastynge. He loketh with a fearfull face, and with a terryble and grim countenaunce, against al vnfaithfull, but a pleasant and lo|uyng countenaunce she with he towarde the electe and faythfull beleuers. He is ready with his hote flamynge and burnyng fete to stampe in peces and to del|stroye the wycked and vngodly. His voyce is the holy gospell, whiche neyther all the gates of hell, all the power vpon earth & in hell, nor all his enemyes can ouercome, all thoughe Paule at the begynnyng beyng blynde and ignorante, thought & hoped y^e cōtrary: The wicked Emperoure Nero lykewyse, & dyuerse other. But they all withall suche lyke, were alwayes stryken and ouercomme with the sworde of the almyghtye worde of god. And vnto the godly and fayth|full, the ioyfull and comfortable syght of him is more pleasant and delectable than the bryghtnesse or clearnes of the sonne can be vnto any earthly creature.

The texte.

¶ And whan I sawe him, I fell at his fete, euē as dead. And he layde his right hande vpon me, sayinge: vnto me feare not, I am the first and the laste, and a • alyue, and was dead. And beholde, I am alyue for euermore, and haue the keyes of hell and of death. Wryte therfore the thinges whiche thou hast sene, and the thinges whiche are, and the thinges whiche must be fulfilled her after: the mysterye of the seuen starres whiche thou sawest in my right hande, and the seuen golden candelstyckes. The seuēstarres are the messengers of the seuen congregacions. And the seuen candelstyckes whiche thousawest, are the seuen congregacions.

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If this holy Apostle and Euangelyst, a dysciple whom Christ loued, were not able to suffre nor abyde the presence of Christes glorified manhode: Howe wyll the wicked enemyes of the truth and of all godlynes, abyde it, or what wyll they doe? Howe Christ is the firste and the laste, god and man, the very lalucion it selfe, and yet crucified as a synner: and how he rose vp againe from death, ascended into heauen and receyued power ouer al creatures, it nedeth no further interpretaciō. And againe the holy congregacions or churches haue their pro|pre & peculiar angels to leade them, to guyde them, to wayte vpō them, to serue them and after gods ordinaunce to defende and preserue them.

The seconde Chapter.

The texte.

¶ Vnto the messenger of the congregaciō of Ephesus wryte: these thinges sayeth he, that holdeth the seuen starres in his right hande, and that walketh in the myddes of the se•t• golden candelstyckes. I knowe thy worckes, and thy labour, and thy pacience, and howe thou c••nest not forbeare them whiche are euyll: and hast examined them, whiche saye they are Apostles, and are not: and hast founde them lyars: and hast suffred. And haste palcience: and for my names sake hast labored, and hast not faynted.

W Hat maner a churche was at Ephesus, how Paul behaued hym selfe & wrought there, howe Tymothee preached & taught there, and what the false prophetes dyd there enterpryse, is to be sene in the Epistle of S. Paule to the Ephesians, and sufficientlye describde of Erasmus in the Paraphrases of that Epistle. And reade more thereof in the christen and godly story of Eusebius, in the. v. boke and xxiiii. chapter. And by these wordes mayst thou vnderstande the hyghe prayse and commendacion of their faythe, wherof their good workes beare sufficient wytnes and recorde. And this is also to

be noted by this place, that men shoulde not lyghtly nor rashely beleue all maner of doctrine, but first trye and proue whether it be of god or no, and to ouercome & conuince al maner of errorrs & false doctrine onely with the worde of god, whiche is not contrary vnto it selfe (yf one place be iustly compared with another) but it is profytable vnto the true & perfyte vnderstandynge & knowledge of god. In Iohns tyme, as S. Paule was come vnto Rome, there were certen heretykes at Ephesus, namely, Cherinthus, Hebyon, and after them Marciō lyke as there were also in Paules time, Himeneus, Alexander, Philetus & Hermogenes. But al these wer ouercome w^t mucche adoe & thorow long paciēce, by y[•] godly bishops, which were at Ephesus, one succedyng another, as Eusebius maketh mencion.

The texte.

Neuertheles, I haue somewhat against thee, because thou hast left thy first loue. Remēbre therfore f[•]ō whence y[•] art fallen, & repent, & doe y[•] first workes. Or elles I wyl co^{••}e vnto the shortly, & wil remoue thy candelsticke out of his place, excepte y[•] repēt. But this thou hast, because thou hatest y[•] dedes of y[•] Nicolaitans, which dedes I also hate. Let him that hath eares heare what the spirite sayeth vnto the congregacions. To him that ouercom^lmeth, wyll I geue to eate of the tree of lyfe, which is in the myddes of y[•]Parady[•] of god.

Out of y[•] faintnes and coldnes of faith, doe spring want & lacke of ryght good workes. Euen so came it to passe at Ephesus by y[•] meanes of y[•] false apostles, as Paule did before prophecye vnto them at Myletus. For y[•] which cause y[•] Lorde requireth & exhorteth them to amēde, & threatneth them before (after y[•]maner of al the prophetes) that he wyll els punyshe and condemne them. As concernynge the secte of the Nycholaites, reade y[•]. xxix. chapter of y[•] thirde booke of Eusebius Chronicle. Whosoeuer thorow true faith & loue shall ouercome y[•]tēptacions &

assaultes of the enemy, the same shall receyue and enioy the euerlastinge reward of blisse, y[•] fruicion of god y[•] heuenly father, & the pleasant sight of y^e countenaūce^{*} of Iesus Christ in euerlastinge ioie, which he nameth in this place, y[•] tree of lyfe.

The texte.

¶ And vnto the angel of the congregacion of Smyrna wryte: These thinges sayth he that is first and the laste, which was dead and is alyue, I knowe thy

worckes and tribulacion and pouer[•]ie, but thou art ryche. And I knowe the blasphemy of them, whiche call them selues Iewes and are not: but are the congregacion of Satan. Feare none of those thin|ges, whiche thou shalt suffre. Beholde, the deuyll shall caste some of you into pryson, to tempte you, and ye shall haue tribulacion ten dayes. Be faithfull vnto the death, and I wyll geue the a crowne of lyfe. Let him that hath eares, heare, what the spirite sayth to the congregacions. He that ouercommeth, shall not be hurte of the seconde death.

The false apostles whiche were conuerted from the Iewes vnto the faythe, were also at Smirna, very busye and vnquiet in maynteynyng the ci[•]cumcylsion and other Iewyshe ceremonies. Against the whiche, the trew apostles and their dysciples (as Paule and suche other) were fayne to fyght and stryue: by reason wherof all the churches in the world were in perplexyte and dysquieted. In this place, Christ speaketh vnto them of Smirna, and calleth them poore in affliccions and ryche in faythe and vertue. And thus he teacheth here, that it is the worcke of the deuyll, and not of man, whansoeuer thou arte caste into any perplexyte, vexacion, or pryson for the faythe and truthe sake. And ther|fore be the more pacient, seying the heauenly father permytteth suche power vn|to Sathan against the. Euen so dyd it happen in this cite, vnto y[•] good bishop Polycarpus, one of Iohns dysciples, whiche was burnt of the vnfaythfull, for the truth and the christen faythes sake. Of this, ye maye reade more in the. xiiii. ^{*} and xv. Chapter of the. iiii. boke of Eusebius chronicle. By the seconde deathe, vnderstande euerlastynge deathe and damnacion, as the first death, is y[•] deathe of the bodye and of synne, from the whiche we shall be delyuered and be raysed ^{*} vp againe, thorowe a trewe faythe and confydence in the mercye of god ioyned with a perfyght repentaunce.

The texte.

¶ And to the messenger of the congregacion in Pergamos wryte: This saythe he, whiche, hath the sharpe swearde with two edges. I know thy worckes, and where thou dwellest euen where Satans seate is, and thou kepest my name, and hast not deuyed my fayth. And in my dayes Antipas was a faithfull wytnes of myne, whiche was ^{••}ayne amonge you, where Satan dwelleth. But I haue a fewe thinges against the: because thou hast there, them that maynteyne the doctrine of Balam whiche taught in Balake, to put occasyon of synne before the children of Israell, that they shoulde eate of meate dedycate vnto y|doles and commyt fornicacion. Euen so hast thou them that maynteyne the doctrine of the Nicolaitans, which thing I hate. But be conuerted, or els I wyl come vnto thee shortly, and wyl fyght against them with the swearde of my mouthe. Let him that hath eares heare, what the spirite sayeth vnto the congregacions. To him that ouercommeth, wyl I geue to eat Manna y[•] is byd, & wyl geue him a whyte stone, and in the stone a newe name written, whiche no man knoweth, sauynge he that receaueth it.

As cōcerning this church, we reade of no maner of accion or worke of faith ther|of. But in al notable cities where right Christē mē were, bothe y[•] christened & vn|christened Iewes did styre vp & cause much sedicion & tumult, as their accusto|med maner was: And they prouoked also the lyuetauntes of Rome, alwayes to hate & persecute y[•] right & true christiās: As it happened in this citie vnto the deare & faithful seruant of god Antippe, which w^t out doubt, preached y[•] gospel truly & syncerely, & therfore was faine to suffre death. In such cities wher gods word is cōdemned & al godly men in continual perell & danger of their lyues & goodes, wher mē doe both blesse & curse for money, as Balaam did, where abho|minable fylthines & whoredō is mainteined & suffered, & ydolatry set vp: & wher

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holy matrimonye is had in no estimaciō, there without doubte dwelleth y[•] deuil. For these are no small synnes but very odious and hateful vnto god. But they maye repent and amende, and so obteyne mercye of god, and thorowe the grace and ayde of god, they maye withstande and ouercome suche damnable and out|ragious enormyties: whiche thing yf they doe not, let them loke for nothinge more sure, than eternall damnacion. This ought to moue the hartes of all men and to feare and shrugge them, that they maye repent and amende their lyues. By Manna, vnderstande the worde of god, and true harty loue. And to cleaue^{*} faste vnto Christ with a strong and a stedfast faith, whiche thing is a syngular pleasure and delyght vnto the godly and faithfull, and a very poyson vnto the vngodly & vnfaithfull. By the white stone, is sygnified the eleccion and ap|poyntment^{*} vnto euerlastyng honour, before god, and all saintes, bothe in this worlde and in the worlde to come, with the testimonye of a good conscience that feareth god, and of a right harty ioye: And also the euerlastyng peace, rest, and sure confydence in the grace and fauoure of god vnto euerlastyng lyfe.

The texte.

¶ And vnto the messenger of the congregacion of Thiatira wryte. This saith the sonne of god, whiche hath eyes lyke vnto a flamme of fyre, and hys fete are lyke brasse. I knowe thy worckes and thy loue, seruyce and fayth, and thy paciēce, and thy dedes whiche are moo at the last then at the fyrst. Notwithstandynge, I haue a feawe thinges agaynste the, because thou sufferest that woman Iesabell, whiche called her selfe a prophetise, to teache and to deceaue my seruauntes, to make them commyt fornicacyon, and to eate meales offered vp vnto ydoles. And I gaue her space to repent of her fornicacyon, and she re|pentend not. Beholde, I wyll cast her in to a bedd: and

them that cōmyt fornicacyon with her into great aduersitye excepte they •u•ue
from theyr dedes. And I wyll kyll her chyl|dren with death

Here learne, that the sonne of god, whiche hath the two edged swearde, the
first and the laste, whiche is deade and yet lyueth, which hathe the seuen
starres, and is the gouernoure of heauen and earth, is all one thinge:

Namely y• Mes|sias, whiche was before the beginninge of the world, the
sauour of al the faith|full, our Lorde Iesus Christ. Thiatira is a Cathedrall
churche, and one of the most notable cities in Lydia. This churche, dothe y•
spirite of Christ commende, and prayse, as well for dyuerse vertues, as also
for waxing bygge and increa|syng in them. But he rebuketh the synne of the
heades, and ouerseets, which are so neglygent, that they doe not roote out,
nor reforme certen wyckednes: As are the seruice and honouring of ydols
and fals goddes, and other hyghe blasphe|mies which doe alwayes
accompany and wayte vpon ydolatrye. Whiche thing* is sygnified by the
wycked and superstitious woman Iesabell. Of this woman reade more in the
first of the kynges in the. xviii. and. xxii. Chapter and in the. ii. of y^e kynges in
the. ix. and. x. Chapter. How she & al her posteritie were so greuously
punished of god. And againe reade the. xiiii. Chapter of y^e. v. boke of
Eusebyus, concernynge Montanus & his heresies and than shalte thou
vn|derstande this place muche better.

The texte.

And all the cōgregacyons shal knowe, that I am he which searcheth y• reynes
and hertes. And • wyll geue vnto euery one of you accordinge vnto his
worckes. Vnto you I saye, and vnto other of them of Thyatira, as many as haue
not this learnynge and which haue not knowen the dep•nes of Satan (as they
saye) I wyl put vpon you none other burthen, but that whiche ye haue
alreadye. Holde fast tyll I come, and whosoever ouercommeth and kepeth my
worckes vnto the ende, to him wyl I geue power ouer nacions, and he shal rule
them w^t a rodde of yron: and as the vessels of a porter shal they be brokē to
sheuers. ••|uen as I receaued of my father, so wyll I geue him the mornynge
starre. Let him y• hathe

eaes heare, what the sprete sayth to the congregacions.

This rightuous, dreadfull and seuerer iudgement of god, shall the faith|full
knowledge and prayse. And shal kepe them selues from suche blasphemies,
and preuent the wrath and indignaciō of god, and obey & folowe his wel, for
as muche as they heare and parceaue that god is one, that knoweth the

pryuities of all hartes, and all the wycked frutes that spryng out of them, and that they shall with all iustyce and equite be punyshed. But those whiche eyther at Thilatira, or els where, do stycke and cleaue stedfastly vnto the worde and wyll of god, forsakyng the wycked fynde, and refusynge to haue any thing with hym to doe, those woulde I not haue ouerladen (sayeth god) with outwarde ceremo|nyes, and with lewyshe ordinaunces. For faith and loue, accordynge vnto the doctrine of the gospell and agreable vnto the same, shall be sufficient for them before me, bothe for their saluacion, and also for a christen and a godly lyfe. For that is the seruice, which pleaseth me, and whiche I wil rewarde. Whiche seruice also, the very heathen whan they see it, shal confesse and knowledge it to be good and godly, and to be the very true and ryght gods seruice and beyng ouercome in their infidelyte and mysbelefe, they shall fynde in their hartes, to consent vn|to it, and to receyue it, and so shall be obedient vnto the gospell, forsakyng all their heathnysshe maners and al false gods seruice. Euen as the holy prophetes haue sayde long synce, that it should come to passe, and that the grace and mercy of god was also promysed vnto the heathen thorowe Christe that was to come. That they also at length, with one harte and mynde, should beholde y[•] mornyng starre Christ, and his holsome gospell, and shoulde in this lyfe thorowe faith, and after this lyfe in the euerlastynge kyngdome of Christ, in the heauenly Ie|rusalem, receyue the fruicion of euerlastynge and eternall riches with god and al his electe. And in the ende he geueth them an earnest exhortacion, to doe good and to esche we euyl that they maye obteyne saluacion and auoyde damnacion, as he dothe lykewyse in other places.

The .iii. Chapter.

The texte.

¶ And wryte vnto the messenger of the congregacion that is at Sardis: this sayeth he that hathe the seuen spirires of god, and the seuen starres. I know thy worckes: thou hast a name that thou lyuest, and thou art dead. Be awake, and strength the thinges whiche rel|mayne, that are readie to dye. For I haue not founde thy worckes perfecte before my god. Remember therfore, how thou hast receaued and hearde, and holde fast, and repent. If thou shalt not watche, I wyll come on the as a the[•]e, and thou shalte not knowe what houre I wyll come vpon the.

AL this dothe Christe speake, which is ful of al gyftes of y[•]holy goost, without measure, & dystributeth the same gyftes thorow his spirite, vnto all churches, & to all faythfull ouerseers of the christē congregaciō. No hipocrisye nor outwardeshyne of god|nes thoughe it be neuer so ful of pompe or solemnitie, is of any value before god. He wyll haue faith and loue, whiche are the pythe and strength of lyfe, as infydelitie is of death. But this faythe & loue must no man vse nor haue for him selfe a lone, but he must also moue and further o|ther men vnto the same, thorow his instrucciō,

good example of lyfe, and thorow praier. But alas, there is great lacke of true faith in the church, whiche thyng maye well be perceyued by the workes and fruites which are sene and appeare.

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For there is but lytle earnest zeale and feruentnes sene in furtherynge of true vertue and godlynes, and of the true honour of god, done of a pure conscience, or in folowynge and practisynge the doctrine of the gospell receyued of the apostles: There is but lytle zeale, I say, in professynge & folowynge of this gospell, in worde and lyfe together. There are but fewe, whiche whan they spye any thing amysse in them selues, doe earnestlye studye to reforme and amende it, or inforce them selues with diligence, to lyue in all godlynes, and continuallye to be founde wakyng in vertuous exercyses, as it were necessarye for al faythfull to be, seyng the glorious commynge of Christ shal sodenly come vpon them they can not tell howe soone.

The texte.

¶ Thou hast a few names in Sardis, whiche haue not defyled theyr garmentes, and they shall walke with me in whyte: for they are worthy. He that ouercometh shalbe thus clothed in whyte araye, and I wyll not put out his name out of the booke of lyfe, and I wyl confesse his name before my father and before his angels. Let him that hathe eares heare, what the spirite sayth vnto the congregacions.

There is but a small number amonge you, whiche doe lyue innocently and godlye, studyeng dyligently to lyue after my wyll and pleasure. But this small nombre is worthy of great honour, wherwith I shal also indewe them, as with blessed immortalitie, & eternall saluacion, of my mere grace & mercye, aboue al desertes of theirs, whiche are all vnperfyte, yf they shoulde be tryed and examyned^{*} by the iust iudgement of god, althoughe thorowe grace, they shalbe taken for acceptable and worthy. The whyte araye, dothe sygnifye an innocent lyfe without all maner of blemyshe: whiche neyther can be obteyned in this lyfe, nor yet is it in the vertue or power of any man. But the innocencye and purenes of Christ, whiche hath the ouerhande in them that be his, thorowe gods spirite, shalbe dystributed vnto the faithfull, in suche wyse as they shalbe partakers therof.

The texte.

¶ And wryte vnto the angel of the congregacion of Philadelphia: this saythe he that is holy and true, whiche hathe the keye of Dauid: whiche openeth and no man shutteth: and shutteth & no mā openeth. I know thy worckes. Beholde, I

haue set before thee an opē dore, and no man can shut it: for thou hast a lytell strength, and hast kept my sayinges: and hast not denyed my name. Beholde, I make them of the congregacion of Sathan, whiche call them selues Iewes, and are not: but doe lye. Beholde, I wyll make them that they shall come, and worshpype before thy fete: and shal knowe that I haue loued the. Because thou haste kepte the wordes of my pacience, therfore I wyll kepe the from the houre of temptacion, whiche wyll come vpon all the worlde, to tempte them that dwell vpon the earthe. Beholde, I come shortly, Holde that whiche thou haste, that no man take awaye thy crowne. Him that ouercommeth, wyll I make a pyllar in the temple of my god, and he shall go nomore out. And I wyll wryte vpon him, the name of my god, and the name of the cytie of my god, newe Ierusalem: which commeth downe out of heauen from my god, and I wy•••y•• vpon him my newe name. Let him that hath eares, heare what y• spirite sayth vnto the congregacions.

For the more perfyght vnderstanding of this booke, we lacke dyuers stories, which were eyther nothyng at all, or elles littell regarded in the fyrste begin|nyng of the chrystendome. Els, shoulde we haue hearde and read muche cōmen|dacion written of this churche. Whiche, as it maye here be well perceyued, dyd wonderfull excellentlye handle it selfe in the faithe and doctrine of the gspell, and suffred muche also therfore. But alwaies it ouercame y• assaultes of the Ie|wes, heretykes, and false teachers, whiche at length it dyd confounde, & so tho|rowe the helpe of god proceded and went forward in godlynes. For the whiche

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it is thus commended of Christe in this place. But Christe himselfe onely hath power, thorowe his spirite, to assure, and stablyshe the conscience of man in true doctrine and in the right faythe, & also in quietnes of mynde: And all other vnto whome he hathe geuen the same spirite, are to be taken as instrumentes & mini|sters onely accordynge vnto the same spirite and no nother wyse. For the which cause without the same spirite, that onely doth serche and iudge the secretes of mans harte, no suche matter parteynyng vnto the faythe and relygion of god and quietnes of mans conscience, can well and rightly be determyned. The olpen^{*} doore, wherof he speaketh, is the worde of god, and the holy gspell, by the whiche the churche maye worke and bryng to passe, muche profyte and honour vnto our god and lorde, by them whiche shall be conuerted thereby, vnto y• true christen fayth, as well out of the Iewes, as also out of the heathen. And that shall not all the enemyes of god be able to hynder, withall theyr myghte and power, how symple and weake soeuer the ministers of god, in that behalfe, shall seme and appeare to be. For he that worketh in them, is strong, myghtie and can not be ouercome. And he, whan he shall see his tyme, shall not onely

humble and brynge downe the heathen, and turne them vnto the true fayth, but he shall also dysmaye the Iewes, whan as they shall see theyr honour, their temple and their gods seruyce, vtterly destroyed and ouerthrowen, and the word and knowledge of god, y^onely creator of all thinges to be sprede abroad thorowout al y^o world. At that tyme shall they be compelled to confesse not onely those to be the children of Abraham whiche are circumcised in theyr bodyes, but those that in true faith, in spirite and trueth, doe honour and inuocate god that is creator of heauen and earth, and the god of y^o Patriarkes, offeringe vp vnto him euerywhere and at euerye season continually, that sacrifice that is onely lefte to be offred, namely the sacrifice of thankes geuyng. But this fayth beyng garnysed with the workes of godlynes, shall appeare, and be made manifest, thorow the pacience of the holy martirs, whiche in so many congregacions haue suffered, and dayly are persecuted of the tyrannes for gods sake, and for denyng the false gods seruycce, beyng greuously assaulted thorowout the whole world, and not onely at Philadelphy, whiche is mencioned and named onely for an example, vnto all suche as are lyke vnto the same.

Wherefore whosoeuer hathe y^o grace to be constant and stedfast in faythe, let him praye vnto god for perseuerance, that he maye obteyne the crowne, whiche god hath promysed vnto him. Suche stedfast postes, that doe not onely stande fast and sure, but also are able, and wyllyng to vpholde the whole foundacion and byldyng of the churche, they shall be set in the heuenly tabernacles of god, and shalbe garnysed with names and tytles of honour, in euerlastynge blisse, whiche shall be the newe Ierusalem, the heuēly golden cite, where all the blyssed and holy citizyns shall dwell, in the kyngdome of Christe.

The texte.

¶ And vnto the messenger of the congregacion whiche is in Laodicia wryte: This sayth (Amen) the faythfull and true wytnesse, the begynnyng of the creatures of god. I know thy worckes, that thou art nether colde nor hotte: I woulde thou were colde or hotte. So then because thou arte betwene bothe, and nether colde nor hotte: I wyll spewe the out of my mouthe, because thou sayest. I am ryche and increasyd with goodes, and haue neade of nothyng, and knowest not, how thou art wretched and myserable and poore, & blynde, and naked. I counsell the to bye of me golde tryed in y^o fyre, that thou mayest be riche: and whyte rayment, that thou mayest be clothed, that thy fylthy nakednesse do not appeare: and anoynt thyne eyes with eye salve that thou mayest se. As manye as I loue, I rebuke and chasten. Be feruent therfore, and repent. Beholde, I stande at the dore and knocke.

If eny man heare my voyce, and open the dore, I wyll come into him, and wyll suppe with him, and he with me. To him that ouercommeth, wil I graunt to syt with me in my seate, euē as •ouercame, and haue sitten with my father in his seate. Let him that hath eares, heare, what the spirite sayeth vnto the congregacions.

Our sauour Christe hath many sondry names. Here he is called Amen, faith|fulnes and trueth, the refuge and safegarde of the faithfull, of all creatures the begynnyng, without begynnyng, y• euerlastyng wysdome of god. Here marke how hyghly god is dyspleased with suche as be indyfferent, neyther who • nor colde, whiche wyll, and wyll not, not consyderynge the earnest wil and commaū|dement of god: And wyll suffer nothyng for his sake, but are content with the onely shyne and shadowe of godlynes and with the onely name of faythe and obedyence to god. Where as Christ wyll haue a more feruent and earnest zeale, namely the golde of a stedfast and a constante fayth in all maner of affliction & aduersitie, the whyte garmētes of innocencie and purenes of lyfe, in their whole conuersacion before god and man, y• bryght and clere iyes of Christen doctrine without any manner of errour: That a man beyng riche after this maner, may walke before god in his churche, with worshyp and honestye, and without all dread. Whan any mysfortune of this worlde dothe happen vnto the faythfull, they ought to thynke vpon these wordes, and to be thankefull vnto god in true faythe and charite, alwayes studyeng to amende their lyues: This is the true repentaunce. The lorde is muche more ready to gyue, than we are to desyre or to receyue. And he delyghteth in vertuous and godly hartes, and gyueth them comforte, loue and hope, and strengthneth their faith, that they maye be able to continue and remayne without drede in the grace and fauour of god. This is y^e very ryght supper of y•spirite of god, withal faithfull beleuers in this world. But in the blysse of heauen, there shal be the very fruicion and possession of all goodnes, and of the most hyghest honour, with vnspeakable ioye in god withal the holy saintes, whiche euer haue lyued vertuously in the fauour of god.

¶ The .iiii. Chapter.

The texte.

¶ After this, I loked: and beholde a dore was open in heauen, and the first voyce which I hearde, was as it were of a trompet talkyng with me, whiche sayde: come vp hyther, and I wyll shewe the thinges, which must be fulfilled hereafter. And immediatly I was in the spirite: and beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to loke vpon, lyke vnto a laspar stone, and a Sardyne stone. And there was a rayne|bowe about the seate, in syght lyke to an Emeralde. And about the seate were foure and twenty seates. And vpon the seates foure and twenty elders syttyng clothed in whyte rayment, and had on their heades crownes of golde.

Here doth Iohn looke and see in spirite, as all y^o prophetes dyd. Beholde the fygure, whiche representeth vnto thee, what heauenly mysteries of the kyngdome of Christ, and of the thinges that should happen afterwarde, Iohn dyd see in the heauen belyng opened. To be in the spirite, is asmuche as to be rapte of^{*} the spirite of god, into an heauely traunce aboue al mans witte power or capacitye. Gods stoole or seate in heauen sygnified the euerlastyng state and continuaunce of the power, myght, blisse and ryghtuousnes of god. The bryghtnes of the precious stones sygnified y^o hyghe maiestye and glory of god, bewtyfied with the knowledge of al thinges. The raynebowe sygnifyeth

his mercye and pacient sufferynge, yet not without mete and condigne reuen|geaunce^{*} and iustice. The .xxiiii. seates and the .xxiiii. elders, doe sygnifye y^o most hyghest iustyce, and vnsearcheable counsell and iudgement of god, and that the most speciall frendes of god bothe of the olde and new testament, are incorpo|rate into y^o kyngdome of god, bothe Patryarkes, Kynges, Prophetes, Apostles and bysshops: All are subiect vnto the lorde in all holynes, and ready to honour him eternally. And al these doe knowledge, that they receyued all goodnes and commendacion that they haue, of the bountyfull grace of god.

The texte.

And out of the seate proceded lyghtnynges, and thondrynges, and voyces, and there were .vii. lampes of fyre, burnyng before the seate, whiche are the .vii. spirites of god. And before the seate there was a sea of glasse, lyke vnto Cristall, and in the myddes of the seate, and rounde aboute y^o seate were foure beastes full of eyes before and behynde. And the first beaste was lyke a lyon, and the seconde beaste lyke a calfe, and the thirde beaste had a face as a man, and the fourthe beaste was lyke a flying Egle. And the .iiii. beastes had echone of them syre wynges about him, and they were full of eyes within. And they had no rest daye nether nyght, sayinge: Holy, holy, holy, Lord god almightye, which was, and is, and is to come.

The earnest iudgement and commaundement of god, shall be opened and made manyfest vnto all the worlde thorowe the gospels, whiche shall be fearful and heauy vnto the wycked, but ioyfull and welcome vnto the faithfull & godlly: For vnto them it shall come with the gyftes of the plentifull spirite of God,^{*} whiche shall appeare in their fruites. The sea of glasse, maye sygnifye vnto vs, the aduersities of this lyfe, whiche serue both to y^o glorye

of god, and also to the syngular profyte of the faithfull for the frutefull
exercyse of their faythe. The^{*} .iiii. sondry beastes, are interpreted by some of
the olde doctours (but not by all) to sygnifye the .iiii. Euangelystes. They
maye betoken the .iiii. special mysteries of the Christen faythe: As the
manhode of Christ maye be sygnified by the face of the man: And the
passion and death of Christ, by the calfe appoynted to be slayne and
offered. And the resurrection from death by the lyon: And the ascen|cion
into heauen by the Egle. All whiche misteries of Christ are plentuously set^{*}
furth in the holy gospelles, and Christ and his kyngdome is descrybed in
them vnto all the world, as a necessarye and a perfyght doctrine. The
wynges which^{*} are spoken of, doe sygnifye here (lyke as they doe in the .vi.
Chapter of Esaye) the obedience and reuerence, whiche all creatures doe
owe of duty vnto y^{*} lorde, whiche vertues the faythful both willyngly and
dyligently doe declare withall redynes and swyftnes of their godly and
deuout heartes. The multitude of the eyes, dothe sygnifye, the Christen
doctrine and wysedome of god, wherof is no^{*} want nor scarsenes in the
churche: And this doctrine must be learned and taken out of the holy
scripture geuen by god. For the whiche cause, al godly and bles|sed myndes
as well of the angels as of men, shal neuer cease to prayse and exalt the
almightye god, to be holy in al his workes, onely one in his godly substance
and yet a Trinite of persons, as it is wonderfully declared and expressed
bothe by al holy scriptures, and also by the heauenly wysedome of the
prophetes, and other holy men, secretly inspired and lyghtned of god, euē
certein of the heathē also, whiche thorowe true fayth doe knowledge and
confesse that there is but one onely god, creatour of all thinges, and ruler
and gouernoure foreuer and immutable.

The texte.

¶ And when those beastes gaue glorye and honour, and thanks to him that
sate on the seate (whiche lyueth for euer and euer) the foure and twentye
elders fel downe before him

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that sate on the trone & worshypped him that lyueth for euer, & cast their
crownes before the trone sayinge: thou arte worthy (O lorde our god) to
receaue glorye and honour, and power, for thou hast created all thinges, and
for thy wylls sake they are, & were created.

One creature geueth euermore occasion to another, to knowe and to
ho|nour by al meanes possyble, the vnsearcheable highe, maiesty, power,
wysoome, and mercy of the onely creatour and maker al the world:
knowledgyng al good|nes, that can be founde or sene in all maner of
creatures, to come onely of God, whiche is the well sprynge of all goodnes.

And for that cause, he is onely to be honored, inuocated and feared with all reuerence and submission, as much as euer is possible for all creatures to performe, which haue all that they haue, what soeuer it be, lyfe, power, actiuite and altogether of god, and can ascribe nothing that good is vnto them selues.

The .v. Chapter.

The texte.

¶ And I sawe in the right hande of him that sate in the trone, a booke wryten within and on the backe syde sealed with seuen seales. And I sawe a stronge aungell whiche preached with a loude voyce: Who is worthy to open the booke, and to lose the seales therof? And no man in heauen nor in erth nether vnder y^eerth was able to open y^e booke nether to loke theron And I wepte muche because no man was founde worthy to open & to reade y^eboke, nether to loke theron. And one of the elders sayd vnto me: wepe not. Beholde a lyon of the trybe of Iuda, the rote of Dauid, hath obtayned to open the booke, & to loce the seuen seales therof.

T His booke in the hande of god, is the holy scripture and doctrine of god, inspired by the holy goost, written thorowe the prophetes, sealed vp and vnknown vnto all men, whiche wyll enter|pryse to reade and interprete it after their naturall reason, and after the capacitye of their owne suttill wittes onely, whether it be after the spirituall sence, or after the very letter. For y^e which cause fewe of the cyuyll and polytique learned men, geuen altogether vnto worldly wysedom, dyd euer but lytle medle with this booke, or beare any minde vnto it. And therefore Ezechiel and Daniel were commaunded to set a locke vpon it, notwithstandinge that this booke is the truth, necessarye and profytable for all the electe children of god, to beleue. But that man alone and none els, can open this booke at all tymes, whiche hath the spirite of Christ, neyther dyd any other euer open it from the begynnyng. For lyke as Christ was alwayes pre|sent with the Patriarkes and Prophetes, in all suche thinges as concerned his honour, rulyng, & instructyng y^efaythful church thorow faythe: Euen so was the spirite of god present in all the electe plentyfullye, to directe them in all mat|ters, concerning the necessitie of their saluacion, althoughe secretly & not many|festly. Wherefore truly, this booke is shut vp vnto all worldly and natural realson, not onely vnto the heathen, but also vnto the fleshely Iewes, with their stony hartes, as the most part of them were, and vnto all suche as without the spirite of Christe doe enterpryse to medle with the wrytinges of holy scripture. And therefore Iohn bewayleth the ignoraunce and blyndnes of the Iewyshe people, and that not without a cause. But yet this comforte hath he, that it wyll amende and be better: at suche tyme as the spirite of Christe thorowe the merytes of the death and passion of Christ, shall take awaye

the blyndnes of all maner of errorrs, bothe of the heathen and of the Iewes. And then thorowe the spirite of god in the apostles, shall be opened the mysteries of the holy gospel,

which were hidden in tholde testament, not onely vnto the good Iewes, but also vnto the heathen, whersoever they dwel in y^r world. This hath Iesus Christ y^r sa|uiour of y^r world, deserued & brought to passe wth his lyonyshe might, & with his shep^{er}she symplicitie & mekenes: with his pacience, & wylling passion, euē accor|ding as the prophetes dyd tell, & signifie long before: And specially Iacob in his blessing ouer the trybe of Iuda. For the which cause, Christ is called a Lion of y^r tribe of Iuda. And he is also named of Esay and of other prophetes, of Dauids stocke. As S. Mathew declareth in the genealogie of the birth of Christ, y^r he is not onely the sonne of Abraham and Iacob, but also the sonne of Dauid.

The texte.

¶ And I behelde, & lo, in the myddes of the seate, & of the foure beastes, & in the myddes of the elders, stode a lambe as thoughe he had bene kylled, hauynge seuen hornes & seuē eyes, which are the seuen spirites of god, sent in^{to} al the world. And he came, & to^{ok} the boke our of the right hande of him that sate vpon the seate. And when he had taken the boke, y^r foure beastes & .xxiiii. elders fell downe before the lambe, hauyng (euery one of them) harpes & golden vyalles full of odoures, which are the prayers of saintes, and they songe a newe longe, saying: thou art worthy to take the boke, & to open the seales thereof: for thou wast killed, and hast redemed vs by thy bloude our of al kinredes, & tonges, & people, & nacions, and hast made vs vnto oure god, kynges and priestes, and we shall raygne on the earthe.

By the declaracion of the wordes before, maye this that foloweth wel & euidēt|ly be vnderstande: Euen as y^r foure euangelistes haue described Christ to be the lambe y^r was worryed & slayne, & ful of the giftes of y^r holy goost, accordynge vn|to the number of y^r seuē principal articles of our christen faith, cōcerning Christ: namely of his manhode, his passion, his buriall, his resurrecciō, his ascensiō, the sendynge of the holy goost, & his cōmyng at the latter daye to iudge the whole worlde. All whiche articles are spred a brode, knowe vnto the whole world, and once receyued, thorowe the gospel & preaching of the Apostles. And thus is the desyre of al the holy patriarkes & prophetes fulfilled: whiche desyred nothinge more hartely, thā the manifestacion of the honour of god, & the true knowledge, loue & religion of the very true & onely one god. Whiche thing is come to passe,

thorow the spreadyng abrode of the gospel: & thus is the swete smellyng oblaciō of thanckes geuynge, institute & begon in al the world, & all maner of old styne|kyng ydolatry is abolyshed: And thorowe Christe & his holy Apostles the true honour and religion of god is spred abrode, & preserued: And the synne of al the world, is cleane wyped away thorow the bloude of Christ once offered vpō the crosse: And the errors, and supersticion of al people with all false seruice of god, is vtterly suppressed: & the rightuousnes of the true faith is restored, & the king|dome of Christ set forwarde thorowe the infynite mercye & grace of god, whiche beareth rule in all the children of the kyngdome of Christ, & in all the electe both in this lyfe & in the kyngdome of heauen. For the kyngdome of heuē taketh his begynnyng here in this world in the cōgregacion of the faythful, & it shal daily increase thorow the word of god, vntyl it be made perfyght in the euerlastyng kyngdome of god with all the electe in heauen.

The texte.

¶ And I behelde, and I hearde the voyce of many angels about the throne, and about the beastes and the elders, and I hearde thousande thousandes, sayinge with a loude voyce: Worthy is y[•] lambe that was kylled to receyue power & ryches, & wysdom, and strength, and honour, & glorye, & blessing And al the creatures which are in heauen, & on the earth, & vnder the earth, and in the see, and all that are in them, hearde I saying, blessyng, honour, glorye, & power be vnto him that sytteth vpon the seate, & vnto the lambe for euer •ore. And the foure beastes sayd: Amen. And the .xxiiii. elders fell vpon their faces and wor|shipped him that lyueth for euermore.

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The very meanyng of S. Iohn is here in this place, as it is in his gossell, to proue the faythe of the godheade of Christ against all heretyckes. And for this cause he ascrybeth vnto Christ in this place, so many dyuine names and proper|ties, apperteynyng onely to y[•] godheade: first y[•] he shal be inuocate & prayed vn|to, not onely of y[•] patryarkes & prophetes, but also of al angels, whō no creature doth excel in worthynes, but onely y[•] euerlastyng & the very true onely one god. And thus he setteth furthe y[•] godly worthines of y[•] meeke & crucified Christ, & of the Lambe y[•] was slayne & offered vp. Vnto whō for his humblenes, euē vnto y[•] crosse, suche a name is geuē, as is aboue all names. And therfore the knees of all creatures both in heauē, in earth, & in hel shal bowe vnto him. For vnto him per|teyneth all power, y[•] is to saye, all omnipotency or all myghtines, all ryches and spiritual treasures, to distrybute y[•] same accordyng vnto his wil, all wysdome, whiche is lyke & equall with y[•] omnisciēce & ful knowledge of al thinges, of the fater: All

strength ouer & aboue al y^o might & power of all this wyde world. All honour, prayse & laud, for his excedyng mercy & goodnes, & for his infynite bene|fites. Vnto whome (as vnto their creatour) al creatures are made subiect. Not onely vnto him y^o sitteth vpō y^o stoole, but also vnto y^o Lambe, whiche is Christe very true god, & mā. And vnto him with y^o father & the holy gost, apperteyneth al laud and honour for euer and euer: whiche is the onely one god. Whiche thing shall be also ascrybed and geuen vnto hym with the vnyforme and full assent of all the holy electe bothe in heauen and in earth.

¶ The .vi. Chaptre.

The texte.

¶ And I saw, when y^o lambe opened one of y^o seales, & I hearde one of the .iiii. beastes say, as it were the noyse of thonder: come & see, & I saw. And beholde there was a white horse, and he y^o sat on him, had a bowe, & a crowne was geuen vnto him, & he went forthe conquelryng and for to ouercome. And when he had opened the seconde seale, I hearde the seconde beaste, say: come & se. And there went out another horse that was redde, & power was geuē to him y^o sat theron to take peace from the earth, and that they shoulde kyll one another. And there was geuen vnto him a great swearde.

THE seuen special articles and misteries of y^o christen faith maye be opened euē lyke as .vii. seales thorow y^o holy goost, in y^o holy scripture of y^o olde & newe testamēt. As y^o excellent clerke Erasmus doth proue by diuerse test|monies in his paraphrases vpon the .xxiiii. Chapter of luke. But yet we maye vnderstande the openynge of these seales, after an other maner. First by y^o white horse, may be vnderstāde, y^o first state of y^o christē church, which was altogether, pure, without blemyshe or faut, & holy, well armed & ready prepared: yea also as swyfte as an horse vnto al godlines. At y^o which tyme, y^o kyngdome of Christ did most floryshe and increase in y^o whole world. He y^o sytteth vpō this horse, hathe a crowne vpō him of y^o kyngdome of heauē, w^t a bowe of y^o euangelycal doctrine, wherwith he hath conquered & ouercome blessedly y^o errors of ydolatry, & slayne them w^t a glorious triumphe & victorye. By y^o seconde seale, vnderstāde y^o state of y^o kyngdome of Christ, in y^o tyme of y^o martirs, frō the time of S. Steuē vntil the tyme of Cōstantyne the Emperour. Whan as y^o church was paynted with bloode, thorow out y^o hole world thorow y^o tyrannye of the Romyshe Emperour. Not w^t standynge y^o at the same tyme also, y^o Iewes suffred extreme calamities, & great plagues of death vnder the reygne of Tytus, Vespasyan & Adriane. All which maye be sygnified by y^o deade horse, & by y^o great sworde. For the Romyshe Emperours did cōtinually, slaye one an

other, besydes y[•] diuerse of thē peryshed otherwise also. And this may be wel vnderstādē by him y[•] sitteth vpō y[•]red horse.

The texte.

¶ And when he had opened the thirde seale, I hearde y[•] thirde beaste say, come and se, and I behelde, & lo, a blacke horse: & he that sate on him, had a payre of balances in his hande. And I heard a voyce in y[•] myddes of the foure beastes, say: a measure of wheate for a peny, and thre measures of barly for a peny, and oyle and wyne se thou hurte not.

By the thirde seale, & the beast, & by the blacke horse thou mayest vnderstande, the great dearth which happened vnto the christians, the heathen, y[•] lewes, and the Romaines at suche tyme as eyther Claudius, or Traianus reygned Empe|rours. Althoughe the prouidence of god did alwaye prouyde sufficiēt noryshe|ment for those y[•] were his, as it appeareth euydently to them y[•] reade the Crony|cles of that tyme. The balances, maye betoken the penury & want of vytels, for as muche as they were compelled to wey & measure, how much euery one should haue dayly for his parte to lyue with. For the measure of wheate, is vnder|stande to be the porcion, that was allowed for one man for his dayes spending.

The texte.

¶ And when he had opened the fourth seale, I hearde the voyce of the fourth beaste saye, come, & se: and I looked. And beholde a pale horse: & his name y[•] sate on him was death, & •ell folowed after him, & power was geuen vnto them ouer the fourthe parte of the earth, to kyl with swearde, & with hunger, and with death that commeth of vermen of the earth.

By the fourthe seale, the beast, the voyce, and the pale horse, mayst thou vnder|stande the heretykes, whiche dyd dyuerse wayes and a longe tyme vexed the holy church with false doctrine. And haue made it, as it were pale & bleaked for very sorow & heuynes. And this myschiefe hath preuayled in very many landes, and in the whole christendom, which was at that tyme as great as euer it was. And than were dyuerse godly byshops and other Christians persecuted to death in all places, for the true faythes sake.

The trees.

¶ And whē he had opened the fyfte seale, I sawe vnder the aulter the soules of them that were kylled for the word of god, & for the testimonye whiche they

had & they cryed with a loude voyce, saying: How long tariest thou Lorde, holy & true, to iudge and to auenge our bloude on them y[•] dwel on the earth? And long whyte garmentes were geuē vnto euery one of them. And it was sayd vnto them, y[•] they should rest yet for a lytle season vntyl the nom^{ber} of their felowes, & brethren, & of them y[•] should be kylled as they were, were fulfilled.

The fyfte seale, and the aulter with the soules vnder it, maye sygnifye the ryght godly Christen men, whiche syghe & crye y[•] they might ones see the true honour of god shyne & floryshe, & al rightuousnes to increase: And y[•] to procede of y[•] vely true fayth & true vnderstandynge of the word of god: and againe they crye also against the tyrannous gouernour of y[•] wycked magistrates. Vnto them is geuen comforte of conscience, & stedfast trust & cōfidence in y[•] promyses of god, which can not deceyue them, yf they crye earnestly & feruētly. For y[•] is a token of the redempciō & great comforte y[•] is at hande. And in y[•] meane tyme, y[•] very same doe obteyne saluaciō of their soules, immediately after their death, in y[•] ioyes of heauen, wheras they doe wyllingly and patiently wayte after the resurreccion of their bodyes, at suche tyme as the number of their felowes shalbe accomplisshed and fulfilled. Whiche tyme and number is onely knowen vnto the lorde.

The texte.

¶ And I beheld, whē he had opened the syxt seale: and lo there was a great earth quake, and the sunne was as blacke as sacke clothe made of heare. And the mone waxed all, euen as bloude, & the starres of heauē fell vnto the earth, euē as a fygge tree casteth from her her fygges, when she is shaken of a myghtye wynde. And heauen vanysshed awaye, as a scroll when it is rolled together. And al mountaynes & yles, were moued out of their places. And the kynges of the earth, & the great men, & the ryche men, & the chefe captaynes, & the myghty men, & euery bondman, & euery free man, hyd them selues in dēnes, & in rockes of the hylles: & sayd to the hylles & rockes: fall on vs, & byde vs frō the presēce of him that syttech on the seate, and from the wrathe of the lambe: for the great day of his wrathe is come, and who is hable to endure?

This syxte seale, maye be vnderstande of the great mysery and affliction, which

shal aryse & be procured thorow anty christ, which shal be a very enuy of Christ, and of all true holynes whiche shal esteme & make himselfe a god.

And he shall set furthe in al thinges, his owne glorye, honour, pompe, iust & pleasure, against the holy word of god. And all this shall he doe, w^t all wyfulnes, tyrannye, false doctrine, hypocritical and superstitious holynes, & with mans ordinaunces, and he shal haue wonderful successe ther with. And therfore there shall great afflictions aryse in the world, and terryble earthquakes shalbe sene, whiche shal euidently declare the greuous myseries whiche shal ensue ther vpon. And all these thinges shalbe knowne, (accordyng vnto the maner of the scripture, & the prophetes, and of Christ himselfe also) thorow y[•] lypse & darckenynge of the sunne of the Moone, and tokens of bloode, & thorow the fallynge of the starres. Whā as in the holy state (vnderstande y[•] spirituality) standerous persons shal reygne, whiche shall blemyshe that ordre & state with wyckednes, & shal do muche hurt bothe vnto the bodyes and soules of them, for whose welth and saluacions sake they ought by dutye and office, wyllingly and gladly to gyue, and to loose their owne bodyes and lyues. For truth it is, y[•] after the tyme of the heretikes, the enemye of Christ that hell hounde Mahomet dyd aryse in the East parties of the worlde: And the maynteyners of ydols and ymages, monkery & false religions, dānable perpetuall vowes, purgatory, byeng & sellyng of masses for mony, the pryde & pompe of the spiritualtie, & specially of y[•] sea of Rome & of her decrees, cursyng of Emperors & Kynges, theft, robberies, warres & murthers in finite without nōber, (which brought suche misery, slāder & heuines, as no tong can expresse) these, I say, did aryse in y[•] west partes of y[•] world. And this wyl the holy goost sygnifye & expresse in this place, with suche wordes, as men doe vse, whā they wyl expresse the hyghest sorowes, perplexites, & myseries of any tyme.

¶ The .vii. Chapter.

The texte.

¶ And after that, I sewe foure Angels stande on the foure corners of the earth, holdyng the foure wyndes of y[•] earth, y[•] the wynde should not blowe on y[•] earth, nether on the see, nether on eny tree. And I saw another angel ascende from the rysinge of the sunne, which had the seale of the luyngge god and he cryed with a loude voyce to the foure Angels (to whome power was geuen to hurte the earth & the sea) saying: hurte not y[•] earth nether the sea, nether the trees, tyll we haue sealed the seruauntes of our god in their foreheades.

T His perteyneth also vnto the syxt seale, as a syngular comforte vnto y[•] right faithfull, whiche are tossed and persecuted in this worlde for the truthes sake, and for godlynes. By these .iii. angles, ^{*} are vnderstande noysome ministers, whiche goe aboute to hynder bothe the lyfe and doctrine of the gospel, and the true faith. These are y[•] messengers of

Antichrist, scattrid thoroweout the whole worlde, & they doe great hurte vnto al men of euery degre: whiche is^{*} sygnified by the earth, the sea, & the trees. The holy angel, which ascendeth from the rysing of y[•] sonne, & hath the token or seale of the lyuyng god, is our lord Ie|sus Christ: which hath not onely cōmaunded the gospel to be preached vnto al creatures, but also thorowe his godly power, he doth hinder such as would stop or let it. And this he doth thorow his ordinary ministers, as wel of y[•] spirituall, as also of the temporall sorte. And for this cause some men haue vnderstanden by this angell, y^e good Emperour Constantyne. But it maye also be some other, by whome out fauiour Christe dothe further, and set for the the doctryne of the gospell, and a Christen lyfe, againste all tyannes and Antychrystes. This angell therfore, shall delyuer the electe children of god, from the myddes of the wycked worlde, and shall marke or seale them with the token or marke of

the blessed whiche is fayth, loue, and innocency, and by these he shall make them to be knowen vnto the whole christen congregacion.

The t●●●●

¶ And I hearde the nombre of them whiche were sealed, and there were sealed. an. C. and xliiii. ●. of at the crybes of the children of Israel. Of the trybe of Iuda were sealed. xii. M. Of the trybe of Ruben were sealed. xii. M. Of the trybe of Gad were sealed twelue. M. Of the trybe of Aser wer sealed. xii. M. Of the trybe of Neptalim were sealed twelue. M. Of the trybe of Manasses were sealed. xii. M. Of the trybe of Symeon were sealed. xii. M. Of the trybe of Leuy were sealed. xii. M. Of the trybe of Isacar were sealed. xii. M. Of the trybe of Zabulon were sealed. xii. M. Of the trybe of Ioseph were sealed. xii. M. Of the trybe of Benjamin were sealed. xii. M.

Thus hathe our sauour Iesus Christ chosen into his church & cōgregacion, not onely out of the gentyles or heathen but also out of the Iewes, of all trybes & generacions. Out of y^e whiche, euen before the passion of Christ, there were inlfynite noumbres, scattered & dyspersed abroad thorow out y^e whole world, which were conuerted vnto y^e christen faithe & receyued y^e baptisme or christendome. As the holy Apostles also, preached first vnto the Iewes, the syncere & pure christen faith. And the nombre of those Iewes y^e were conuerted by them, was doubtles greate, throughout the whole world, & in continuaunce of tyme increased. But here in this place, after y^ecustomeable vse of the holy scripture, is marked or sealled a certen appoynted, & prescribed number, for an vncerten & an vnprescrybed

number, but yet a full and a perfyght number. For. xii. times. xii. thousande, doe^{*} make an hundreth and. xliiii. thousande. For what cause certen are not here rehersed amonge the. xii. trybes, it is not necessarye to searche. For there are euen as many true christians, & more also (thorowe y[•] wyll of god) conuerted vnto the true faythe out of y[•] trybe or flocke of Iacob: And more shal be dayly conuerted, whan as the Christen religion shalbe restored and reformed after the rule and square of holy scripture, as it was first bylded, of the Apostles & bysshops of the prymatyue churche.

The texte[•].

¶ After this I behelde, and lo, a great multitude (which no man coulde nombre) of al naltions & people, and tonges, stooe before the seate, and before the lambe, clothed with longe whyre garmentes, & palmes in their handes, & cryed with a loude voyce, saying: saluaciō be ass[•]r[•]bed to him that syteth vpon the seate of our god, and vnto the lambe. And all the angels stode in the compase of the seate, & of the elders, & of the foure beastes, & fell before the seate on their faces, & worshypped god, saying. Amen: Blessing and glorye & wysdom. and thanks, and honour, and power, and myght, be vnto out god for euermore. Amen.

As was before sayd, there wer many turned vnto y^e christē faith, out of y^e tribes of y^e Israelites, after y[•] fleshe. But there were many more, yea infynite nombres out of all other heathē people, tounge, & nacions, which euē frō y^e antyquyte (as bothe Sybylla & Mercurius, & also more euydētly & certainly y[•]patriarke Iacob in y^e. xlix. of Genesis, & lykewyse all y^eprophetes doe testifie) dyd looke and wayte for the sauour & Messias. Out of y^e which the christendome did dayly increase, & waxe greater in y[•] whole worlde, & thus they became right children of Abraham, & Israel, after y^e faith, to y[•] glorye & prayse of god. Where vnto al the holy patriarkes had alwayes more respect, thā eyther to y[•] lande of Chanaan, or to y^etemple of Ierusalem, or yet to y[•] circumcision & cuttyng of y^eforeskynne of their bodily (but vnnaturall and dysobedient) children and posterite. Yea or fylnally to all maner of lewyshe ceremonies. For those christians, that were conuerted frō the heathē, in the whole world, dyd imbrace & receyue the gospel very desyrously & feruently, framing their lyues in euery condicion thereafter, refor|myng & forsakyng their olde heathnyshe & synfull lyfe & maners: pacient in all maner of afflictions: Constant and faythfull euen vnto deathe for the true saythe and relygions sake, againste ydolatrie, supersticion and false religion.

And for this, they haue receyued euerlastyng blisse, wherin they laude & honour god in the ioyes of heauen euerlastyngly. As they also doe no lesse, so long as they remayne in the warrefare of this transitorye lyfe, wherin they walke, (as beyng marked and chosen out) in all innocencie, vertue, and godlynes: & thus euen vpon earth, they possesse their soules with pacience, in all maner of assaul|tes and temptacions, with a true confidence in god, and with a quiet conscience. And by this meanes they take here a tast of the blissed hope and loue, vntil they obteyue euerlastyng saluacion.

The texte.

¶ And one of the elders answered, saying vnto me: what are these whiche are arayed in longe whyte garmetes, and whence came they? And I sayde vnto him: Lorde thou woltest. And he sayde to me: these are they, whiche came out of great tribulacion, and made their garmetes large, and made them whyte by the bloude of the lambe: therfore are they in the presence of the seare of god and serue him daye and nyght in his temple, and he that sytteth in the seate wylld well amonge them. They shall hunger no more nether thirst, ne|ther shall the sunne lyght on them, nether eny heate. •or y• lambe whiche is in the myddes of the •eare, shall fede them, and shall leade them vnto fountaynes of lyuyng water, and God shall wpe awaye all teares from their eyes.

A certen elder asked S. Iohn (to geue him occasion to teache, and to instructe him) what he iudged, and thought of those blessed ones, whiche he saw in suche honour with god, garnyssed with whyte garmetes. And Iohn made a quicke answer, sayeng, that all those whiche doe cleaue vnto Christe with a true and a perfyght faith, and for the faithe and truthe sake suffer paciently & wyllingly, what a ••lyctiō so euer god shal sende vnto them, thei shalbe in great honour and estimaciō with god. And they are suche, as assc•ybe al their perfightnes, vertue, and godlynes, not vnto their owne workes, nor yet vnto their owne fulfyllyng of the lawe, wherin they must nedes knowledge them selues gyltye and synful: but all together vnto the merytes of the healthsome passion of Christ, whiche is and shall euer be their rightuousnes, in whome they put their trust and confy|dence: and for his sake, they are readye to suffer, whatsoeuer god shall lay vpon them. These are the holy & blessed, whiche beginne in this lyfe, to haue a delight in godlynes, euen with a free spirite: And thorowe faythe they are sure of the grace and mercye of god, which shal continue for euer towarde them, & at length they shall haue the cleare fruicion of all goodnes, and shall fully possesse that, which they doe here hope and looke for. Suche men are the very true seruau|tes of god fully stablysshed in the right faythe, and true loue: From the whiche (thorowe the grace of god) they shall neuer fall: For as muche as god is their father, and ouerse•r, whose deare and louyng children they are. And they can lacke no treasure, neyther corporall nor spirituall, eyther in this worlde, or in the worlde to come. And they lyue blessedly in peace and quientnes of conscience, be|fore god: readye at the

pleasure of god, to goe thorowe welthe and woo in this worlde, whome no maner of creature can hurte, for as muche as the lorde fauor|eth them, vnto whome they haue vtterly geuē and committed them selues, and haue offred vp vnto him a pleasant sacrifice & oblacion in faythe, in true Chri|sten loue and perfyght hope. For Christ that suffered death for them, and rede|med them with his bloude, will not forsake them, but graciously rule & gouerne them, and thorowe the holy gospel wil instructe them in all rightuousnes, which they begynne here in this world, and shal enioye the frute therof in the lyfe euer|lastyng. And thus thorowe y^e grace & mercye of god, they shal ouercome al woe and vexacion, and remayne pacient in persecucion, yea and mery and ioyfull

also in him, that can strengthen and comforte them: whiche dystributeth his plentifull grace vnto them, to worke al holy & vertuous workes. For the which also, beyng his owne workes, he wyll yet crowne and rewarde them (as S. Au|sten sayeth) in the kyngdome of heauen eternaliy.

The .viii. Chapter.

The texte.

¶ And when he had opened the seuenth seale, there was sylence in heauen about the space of halfe an houre. And I sawe. vii. angelles standynge before god, & to them wer geuen seluen trompertes. And another angel came and stode before the aulter, hauinge a goldē sen|ser, and muthe of odoures was geuen vnto him, that he should offce of the prayers of all sa•••res vpon the golden aulter, which was before the seate. And y^e smoke of the odoures whiche came of the prayers of all sa•••res, ascended vp before god out of the Angelles hande. And the Angell toke the senser, and fylled it with fyre of the aulter, and caste it into the earth, and voyces were made, and thondrynges and lyghtnynges, and earthquake.

IT hathe ofte bene sene, that after great troubles, and muche vexacion, thorowe the prouysion of god, rest and quietnes hath folowed in all tymes. And thus shall it continue euen from the ascencion of Christe, vntyll the worldes ende, that after rayne, the sunne shal shyne, and afterwarde it wyll be cloudye & darcke againe. Euen so, whan the faythfull haue once ioy in god after the victorie of the dragon, then commeth a new dysquietnes and perplexite, whan as the wycked Angels and spirites, thorowe their membres & mynisters, shall set vp all abhominacion, synne & wyckednes, hurtefull and noysome vn|to the soule: as Sathan dyd vnto Iob, what tyme he came,

and accompanied, him selfe with the children of god. Here come. vii. that is to saye very many, and those mightye and stronge, with power graunted and permitted vnto them to doe harme. But Christ y^e true and faythfull kyng and father of his kyngdome, churche, and children commeth and standeth, as an hyghe pryest at the alter of god, with the oblacion of his owne bodye. For Christ the lorde, is bothe priest, altar and the oblacion himselfe, and he standeth for his faythfull electe, with the golden censers, the hyghest loue and humilyte, thorowe the whiche he gaue him selfe for the synnes of al the world, into the moost bytter and standerous death, for a perpetuall reconciliacion for all those that beleue in him. Vnto this onely one and eternall priest, Christ, doe all faythfull, holy, and blessed christians, render and gyue their vnperfyte deuocion, thanck es geuyng, feruent petitions and prayers, their hope, loue, and fayth. All whiche, he receyueth in good parte, and maketh them acceptable vnto y^e father, with the censers of his prayers, and with his swete smellynge rightuousnes, and holynes, wherewith he is full and abundant, plentuous and sufficient for all the electe from the begynnyng of the worlde, vntyll the ende therof. And by this meanes and no nother wyse, may the prayers of all the holy and faythfull come vnto god, namely thorowe the handes and merites of his passiō, so that they take the same with them, pleating with god thorowe the same. Whiche thing dilyghteth and pleaseth the lord god right well. Nowe yf the holy electe shal thus offre vp their necessities & praier vnto god thorowe Christ, whiche is the onely medyatour betwene god the father and mankynde, than wyll the mercifull god heare them▪ and shall punyshe the wycked tyrannes and oppressours of the faythfull, with his fyerye dartes, and thonderboltes, and other payles, whiche he can, and is wont to vse dyuers

Page [unnumbered]

wayes for the terryble punyschemēt of the wycked godlesse prynces & tyrannes, bothe bodely and gostly, in so muche that Sathan with his whole kyngdome shalbe amased therat.

The texte.

¶ And the seuen Angels which had the seuen trompettes, prepared them selues to blowe. The first Angell blewe, and there was made hadle and fyre, whiche were myngled with bloude, and they were caste into the earth: and the thirde parte of y^e earth was set on fyre, and the thirde parte of trees was burnt and all greue grasse was brente. And the seconde angell blewe: and as it were a great mountayne burnyng with fyre was caste into the see, and y^e thirde parte of the sea turned to bloude, and the thirde parte of the creatures which had lyfe, dyed, and the thirde parte of shypes were destroyed.

Christ bringeth his punyshementes to passe thorowe good and euyl angels, euen at his owne pleasure. For vnto the lorde there is nothing euell nor vnpro|fyttable: for as muche as he onely, can make good of euyl well ynoughe. The first plage of the churche of Christ, was in the vnderstandyng and interpreta|cion of holy scripture whiche euen at the first, was assaulted with dyuerse dan|gerous heresyēs, whiche sprang vp by reason of y[•] dyuersytie of vnderstandyng amonge the wryters and teachers: by reason wherof, infynite Schisemes, dissē|cions▪ perels and dangerous vproures did sprynge & aryse. And for this cause were so many counceles holden. For the christendome suffred great decaye, and many swarued there from, at suche tyme as god, of his mercye, gaue peace and ^{*} quietnes in the churche, but for a small season, as I sayde before. By the trees we shall vnderstande people of all maner of nacions and degrees, in y[•] christen|dome of no small number, as in the tyme of Athanasius and after. The seconde plage foloweth afterwarde, against the whote and natural strength and fearce|nes of men, and specially that, whiche was betwene princes and rulers, that were assaulted of the wycked fyende with ambicion, for power and dominion. The whiche the wycked fyende dyd rayse vp, after that the godly and holy te|achers had rooted out all errorrs and heresyēs. This contencion and deuyision in the churche betwene the rulers of the laytie and clergie, hath bene the occasion of very great myseries betwene the grecians and y[•] Romaines, Emperors and Kynges, Popes and byshops bothe in the spirituall and temporall regiment. For this deuyllyshe burning fyre of pryde hathe bredde infynite and vnspeake|able hurte vnto y[•] churche of Christ. For euen out of y[•], sprang so many warres, battels, burnynges, and destroyng of landes. And suche common harmes wyll the spirite of god sygnifye by the trouble, losse and destruccion in all the elemē|tes, y[•] fyre, water, ayer & the earth. For there was no man sure and in safegarde.

The texte.

¶ And the thirde angel blew, and there fell a great starre from heauen, burnyng as it we[•] a lampe, and it fell into the thirde parte of the ryuers, and into fountaines of waters, and the name of the starre is called wormwod. And y[•] thirde parte was turned to wormworde. And many men dyed of the waters, because they were made bytter. And the fourth Angell blewe, and the thirde parte of the sonne was smytten, and the thirde parte of the mone, and the thirde parte of starres: so that the thyrde parte of them was darckned. And y[•] daye was smytten, that y[•] thirde parte of it shoulde not shyne, and lykewyse the nyght. And I behelde and hearde an angell flyinge thorowe the myddes of heauen, saying with a loude voyce: Woo, woo, woo, to the inhabiteurs of the earth, because of the voyces to come of the trompe of the thre angels, whiche were yet to blowe.

The thirde plague came vpon y^e starres of heauen, that is, vpon the most holiest people, whiche were taken for the spirituall state and order, as monckes, fryers, and priestes: whiche thorowe their hypocrysye, haue heaped vnto them

selues money, goodes and treasures, and haue gotten landes and dominions, for the whiche great dyuision was among them▪ And wheras the world should haue learned of them, faith, loue and knowledge, it was nothing but slandered, offended, deceyued, seduced and sore hyndered by them, bothe in faythe, and in godly lyuyng and behaueour: bothe whiche, were vtterly decayed in these par|sons▪ to the great vndoyng and dystruccion bothe of bodye and of soule. And thus the swete hony of christen loue and concorde among these orders, is turned in to bytter wormewoode, by the which many soules are destroyed. The fourthe plague maye well be vnderstande, to be the breakyng in of the Turkes & Sara|sens, whiche is, as it were a worthy and well deserued scourge or whyppe, whiche shoulde scourge and punyshe the christendome fallyng into synne and dyssolutenes. As it hath already happened in the .iii. partes of the earth, Asya, Europa and Africa. All these hath he gotten wholly into his handes. And hathe also dyuerse tymes attempted Italy and Spaine. And hath alreadye gotten Austry, Etschlande, and parte of Hungry. He y^e thinketh not this a great losse, and a wonderfull destruccion, the same hath no vnderstandyng at all. Suche great myseries, perplexites and destruccions, dothe the scripture sygnifye in diuerse places by the darcknes of the Sunne, Moone and Starres. And where as he sayth, that onely the thirde parte was destroyed, he sygnifyeth thereby, that all this dyd not continue in dyuerse places. For men addressyng thēselues vnto repentaunce and amendement, haue dysappoynted suche enemyes, & dys|charged them selues of them. But not euery where, nor at all tymes. For all these myseries and plagues returned againe afterwarde, and were more dangel|rous, hurtful and intollerable, than they were before. And bothe these and other plagues dyd increase, and get the ouerhande daylye more and more, & lykewyse also the synne against the worde of god, against true loue, againste peace and quietnes, and against all vertue and godlynes, dyd not cease but raged conty|nually against the manyfest and clere gospel, euen by the spirituall sort, which haue their lyuyng of the gospel, wherunto they are the most extreme enemyes, bothe in worde and deade, a thousande partes more than the secular and laye sorte. And yet all vnder the pretence & coloure of a Christen & good zeale, wher|as they seke nothing but their owne pryuate lucre, as it is euydent & manyfest.

¶ And the fyfte angell blewe, and I sawe a starre fall from heauen vnto the earth. And to him was geuen the kaye of the bottomlesse pyt. And he opened the botomlesse pyt, and the smoke of the pyt arose as the smoke of a great fornace. And the sunne, and the ayer were darckned, by the reason of the smoke of the pyt. And there came out of the smoke locustes vpon the earth, & vnto them was geuen power as the scorpyons of the earth haue power. And it was cōmaunded them, that they shoulde not hurte the grasse of the earthe: nether any grene thinge, nether any tree: but onely those men whiche haue not the seale in theyr foreheades. And to them was commaunded, that they should not kyll them, but that they should be vexed fyue monethes, & their payne was as y[•]payne that commeth of a scorpion, when he hath sto[•]ge a man.

LYke as in the openyng of the fourthe seale, god is become man, to washe away: all synnes and wyckednes: euen so the deuyll, whiche is a counterfetter of gods workes, imageneth by all meanes that he can, to set vp and stablyshe all maner of intol||lerable errorrs, and to augment his kyngdome: And goeth a||bout to make him selfe a god, and to fyght and stryue againste

the gospell, and against all godlynes. But thorowe the iudgement of god, he is fallen downe from heauen, vnto the earthe, and hath receyued thorowe the iud||gement of god, and thorowe his permission, the key of hell and of the botomles pyt of all wyckednesse, euen lyke as Christ is ascended and gone vp and thorow his merites and rightuousnes, hath opened the heauen, and hath receyued the kyngdome of god, for all the faithfull electe. And out of this hellyshe botomles pyt, arose a smoke of worldly wysdome, & of fleshly lustes, by the whiche, al god||lynes planted of Christ and of the apostles, thorow the preachyng of the gospel, is obscured and darckened. And there are rysen vp locustes, that is to say, false^{*} teachers, heretykes and worldly suddell prelates, s[•]olemen and sophisters, which thorow their proude doctrine, and mans ordinances, pompe, and couetousnes, haue done muche harme in the churche in the heartes of the faythful, thorow the permission of god: And all this is suffered euen for the synne of contemnyng gods worde, and for that men haue loued them selues, muche more than Christ. Whiche worde of god they haue made more to be contemned, w^t their syngyng, and fast or swyfte mumblyng vp therof, without vnderstandyng, than they haue profyted or edyfied eyther them selues or any other therby. And also in their hyghe scoles and vniuersyties,

with their Aristotle, and their Phylosophy, they haue made y^e worde of god darcke & obscure. And with their Philosophical dysputacions, they haue made it vncerten and doubtfull, and vnprofytable vn|to the churche. As it maye well appeare that y^e frute and ende of al their studyes haue bene nothyng els but couetousnes and pryde, worldly honour and pro|mocion. And with their suttlyll wyttes and dyuises, they haue done won|derfull muche hurte. But thorowe the myghtye power and vertue of Christ in his churche, they haue bene hyndered and dysappoynted, for this purpose that they shoulde not hurte nor harme the true faythfull, whiche increase and waxe grene thorowe faythe, in all godly workes and exercyses: whiche the spirite of god would not suffer to be hyndered, but that they shoulde be preserued in faith and loue after the wyll and worde of god in all holynes and vertue. But those men whiche haue made a couenaunt with pryde, couetousnes, fleshly lust and pleasure, enuye, hatred and excesse, and suche other, they were geuen vnto them, to vse after their owne pleasures, for as muche as they had no seale or token of god. Notwithstandynge those shoulde they not kyll neyther, for as muche as many of them myght be conuerted and amende, but they should onely punyshe and vexe them in their consciences, and with other plages, for a season, namely for the space of fyue monethes, whiche maye be vnderstande to sygnifye, fyue hundreth yeares, wherin all suche thinges haue bene sene, practised and suffered in the churche of god. And their payne and vexacion for so long a tyme, hath bene extreme, their conscience being fearefully and heauily tormented for their great synnes. Whiche thinge dyd first sprynge of false doctrine, and of mans tradicions, which they haue not kept, as for an example, they cōstrayned, filthy chastitie of pryestes, monckes, & nonnes, the glotonous fastynge, the myserable torment of eare confession, the dreadfull feare of purgatorye, the pollynge of pardons, the excessyue and couetous pouertye of beggyng fryers vnsa|yable. These are the venomous stynges, which doe vexe and tormente them that wyll forsake, and set at naught the token and seale of gods worde.

The texte.

¶ And in those dayes shall men seke death, and shall not fynde it, and shall desire to dye, and death shall flye from them. And the symyltude of the locustes was lyke vnto horses

prepared vnto battayll, and on their heades were as it were crounes, lyke vnto golde and their faces were as it had bene the faces of men. And they had heere as the heere of wemē. And their teeth were as the teeth of lyons. And they had habbergions, as it were habber|gions of yron. And the sounde of their wynges, was as the sounde of charertes, whē many horses runne together to battayle. And they had tayles lyke vnto scorpious, and there were stynges in their tayles.

And their power was to hurte men fyue monethes. And they had a kynge ouer them, whiche is the angell of the bottomlesse pyt, whose name in the Hel|brew tonge, is Abaddon: but in the Greke tonge, Appollyon that is to saye, a destroyer. One woe is past, and beholde, two wooes come yet after this.

These locustes or gresshoppers shall be strong and myghtye in the church, and shall greuously vexe and oppresse all faythfull professours of the gospel, which can not abyde nor beare their false religion. And they shal be so afflycte and per|secuted of them, that they shall wyshe a thousande tymes rather to be dead than alyue. For the grieve and sorowe of suche as be tormented in their conscience, is vnspeakeable. And that all men maye the better knowe suche locustes, these to|kens are to be marked. They syt vpon horses hauyng vpon their heades, as it were crounes garnysshed with golde and precious stones, and haue faces lyke vnto mens faces, louyng lowly & amiable in wordes & in outwarde pretence, but in effecte, vertue, and strength lesse and weaker thā any woman, garnysshed with pleasant heere euen for nothyng els but for a very token of hypocrysye. And besydes this, they haue terryble teth, whiche sygnifyeth, y[•] they are myghtye to hurte, euen lyke Lyons, without feare & not able to be resysted. For as muche as they are armed with habbergions of yron, hangyng together with their Chaynes and Behemoth knottes, byndinge and knytting them selues together with their Councels and Decrees, that they seme inuyncible, and not able to be ouercome of the whole world. They thunder with their cursynges, suspensions, and excommunicacions, and all, to maynteine their pompe, euen lyke a fearfull army, whiche in warre fare woulde make all the worlde afrayde. They flye with their pardons and bulles, euen as it were with wynges ouer hylles and dales, ouer sea and lande and poyson more noysomly vnto death, than they should doe with very bodyly weapons: And yet whan their bulles and parchment wil not helpe, they wyll vse the prycke and sworde also. And the kyng or gouernour of this people hath no nother proper name but Appollyon, that is to say, destroyer, and the very incarnate deuyll, lyke as his aduersarye Christ, is bothe in name and in deede, a sauour and preseruer. This is an heuy woo and mysery to hap|pen vnto the church of Christ. But there shall come yet .ii. other besydes this.

The texte.

¶ And the syxt Angell blewe, and I herde a voyce from the foure corners of the golden aulter, whiche is before God, sayinge to the syrte Angell, whiche had the trompe: Loce the foure Angelles, whiche are bounde in the great ryuer Euphrates. And the foure Angelles were loosed, whiche were prepared for an houre, for a daye, for a moneth, and for a yere, for to slee the thirde parte of men. And the nombre of horsemen of warre were .xx. times .x. M. And I hearde the nombre of them: and thus I sawe the horses in a vysion, and them that sate on them, hauyng fyry habergions of a lacynte coloure, and brymstone, and the heades of the horses wer as the heades of lyons. And out of their mouthes went forth fire and smoke, and brymstone. And of these thre was the thirde

parte of men kylled, that is to saye of fyre, smoke, and brymstone▪ whiche procede out of the mouthes of them. For their power was in their mouthes and in their tayles, for their tayles were lyke vnto serpen|tes, and had heades, and with them they dyd hurte.

The syxte angelycall deuyll, whiche was set against the syxt seale, dyd blowe for his tyme also, puttynge forthe his voyce in the christendome, where god ought to be honoured with the golde of a pure and syncere faythe. And at that

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tyme, the holy Apostle. S. Iohn heard, in spirite, a voyce, without doubt y[•] voice of Christ kynge of all honour. Whiche voyce said vnto the angel of wickednes: That thing whiche thou wilt, that take in hande. For I permytte y[•] now at this tyme, to exercyse thy power to the hurtyng and vndoynge of the wycked and vngodly, and to the amendement, furtheraunce and christen exercise of the faith|full and electe. Poure out the Hypocritical frowardnes of the hyghe state of the malygnante church, whiche hitherto hath bene somewhat bounde, and hath had a great name, euē lyke as Euphrates, muche vnlyke vnto the holy Iordan, or vnto the flode Syloa, that is to say, the prymatyue church of the Apostles. And there is no hope of grace nor of recouerye or saluacion in her. For in this Euphrates there is nothing that is sounde and good, but all together full of death & destruccion, with y[•] helpe of his. iii. or foure streames whiche went out from him. It is easy to vnderstande, what and who they were, whiche went out after the decaye of the holy christen church, or after. S. Austins or S. Am|brose tyme, after the fyue monethes, that is to saye, after fyue hundreth yeaes, & went out euē at one tyme, namely at the tyme of the councel holden at Laterane, and were redy to murther and flaye the thirde parte of mankynde. And they, w^t their felowes, dyd greuously hurte them, in person, in goodes, in conscience, in bodye, and in the prosperyte and welth of their soules, thorowe horryble errors, in faithe, relygion, and outwarde ceremonies, thorow mans ordinaun|ces and tradicions bothe against the manyfest holy worde of god, & also against the ordinaunce of the holy prymatiue church of the Apostles. And here the great number of these horsemen, doth open the vnderstandinge vnto the reader, that all men maye easily perceyue, what they are, commyng vp in maner, about one tyme. But their frutes shall shewe and declare that, sufficiently. Out from among these horsemen, came their captains, ridyng vpon hyghe horses and mulles, with highe pompe, pretendinge highe wysdom & gostly power. But yet these holy brethren the maynteyners of Christes church (as they pretende) do ryde, with harnes and sallets, armed and prepared with many ordinaunces, decrees and statutes, by the whiche (alas what remedye) the christen faythe is lytle

fur|thered. But it is well fensed and armed with habbergions, one ryng folded in a nother fower folde. These were set on fyre with a furious madnesse against the pure and syncere doctrine and profession of the gossell yelowē for very enuye hatered and malyce, and also for very fylthye desyre and couetousnes of golde, whiche thinges goe alwayes together. And againe sauering of brymstone in their hipocritishe filthy chastitie, vnmete & odious for any christē harte to thicke vpon, muche lesse for any christen eares to heare, or any christen tong to speake. Their pompe and power, to subdue the symple and humble dysciples of Christ, contemners of this wycked world, is lyke vnto the power and myght of Lyons, by the wytte of man, not able to be resysted or withstanden. And yet their power is not in their handes and armes, but in their mouthes. Out of the whiche com|meth, cursynge, suspending, excommunicating, and threatenynge with fire, and feare of hell and purgatorye, & with suche lyke firebrandes of brymstone. Oh, how many right godly and faythfull constant men and wemen haue bene mur|thered w^tin these foure or fiue hundreth yeaes, of these horsemen, whose power was onely in their mouthes. For, to the performaūce of their spiritual tirannie, they dyuised spies & serchers, whiche they called *inquisitores hereticae prauitatis*, to spye out suche as they toke for heretykes, as Saule was one at suche tyme

as he ra•ed so spitefully against the faithfull, from Ierusalem to Damasco. Their tayle, lyke vnto the tayle of a Scorpion or a Basiliske, are those whiche goe after them, and folow their example, Princes, Lordes, and temporal Magi|strates, whiche are assistent vnto them, to execute their tyrannye, bothe other|wyse & speciallye at general counsels, whiche for their pleasures (euen though they be Emperours) yet they must breake their promyses of free pasporte and passage, against bothe their honour and othes, in any matters that concerne their spiritual state, pompe, lyberties, ordinaūces, be they neuer so much against the holy worde of God.

The texte.

And the remnant of the men which were not kylled by these plagues, repented not of the de|des of theyr handes, that they shulde not worshyppe deuyls, and ymages of golde and syl|uer, and brasse, and stone, and of wood, which nether can se, nether heare, nether go. Also they repented not of theyr murther, and of theyr sorcery, nether of theyr fornicacyon, ne|ther of theyr thefte.

Howe heuy and terryble is the might and power of the deuil, & of Antichrist? yea how many of the faithfull electe of God haue bene tormented and slayne by them, bothe in their bodies and consciences? And yet euen in their tyme there wer many that remayned alyue, whiche the mercifull hande of God

dyd preserue in all godlynes, and thorow his ayde and helpe they escaped the handes of these tyrannes. Euen in lyke maner as there dyd also many remayne in their wicked purposes, in their cruel tyrannye & in their godles & blasphemous lyfe, whiche notwithstanding would be bothe called, and also esteemed & taken for holy and spiritual men. And yet they beleue not, y[•] they haue any nede to repent, & therfore they procede & goe forward with their tradicions of men, y[•] transgressiō wher|of they punishe more sharply than the transgression of any commaundement of God. For y[•] doe they esteeme in maner, lyghter thā nothing, taking it for suche a synne as may well ynoughe be dyspensed with, & remitted: And thus in the meane tyme, they please, serue and honour the deuyl with their ydolatry, supersticion, and inuocacion of sayntes, vnto whome they praye & say: Our father in heauen, halowed by the name, euen vnto the very images bothe of men & wemē. (Whiche thing the very lyuing deuyl taught them,) as though the saintes shoulde desire any suche thing, and not rather be displeased therwith, vnto the whiche saintes also, they make and set vp images of golde, syluer, stone, and woode, euen vnto those true saintes also, which were martired and put to death, for speakynge and preaching against suche heathnyshe customes, and toke it for very wicked and abhominable supersticions and diuyl lyshnes, to inuocate and honour suche false goddes. And they doe these thinges so manifestly, that they can not, nor wil not denie it. No they haue no vnderstāding therof. For they thē selues are euē lyke vnto their false goddes, and become so madde, and so farre out of their wittes, that they can no more heare nor see thā their ydols and false goddes can. And they wil heare of no repentaunce at al, muche lesse wil they per|forme any. But they wyll rather confirme and mainteyne their deuillyshe y|dolatrye and false religion, with sword and fyre, murther and poyson, yea and sometime they are not ashamed to practyse sorcerye & witchecraftes, to mainteyne their wickednes, againste y[•] true faith & religiō. And they wil lyue in whordom, whosoeuer say nay, euē of force, beyng extreme enemyes vnto holy matrimony.

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And thus they bleare and blinde the whole worlde with their falsehede & lyeng, and all to mainteyne their possessions and infinite blasphemyes, whiche ●●●e of their ydolatry, with worldly force and tyrannye as they haue euer done.

¶ The .x. Chapter.

The texte.

¶ And I sawe another mightie Aungell come doune from heauen clothed with a cloude, and the raynebowe vpon his hed. And his face as it were y[•] Sunne, and

his feote as it were pyllers of fyre, and he had in his hande a lytle boke open, and he put his right fote vpon the sea, and his lefte fote on the yearth. And cried with a loude voyce, as when a Lion ro|reth. And when he had cried, vii. thonders spake their voyces. And when the seuen thond|ers had spoken their voyces: I was about to write. And I hearde a voyce from heauen, saying vnto me: Seale vp those thinges which the. vii. thonders spake, and write the not.

T His strong angel, can sygnifye none other thing, but our sauilour Iesus Christ, whiche reueled suche a vision vnto S. Iohn, for the profyte and comfort of the faithfull church and congregacion, and for a warnyng vnto the synfull world. For he it is, whiche in suche an euil tyme, and in suche great perplexyte and dangerous warrefare of the christen church vpon earth, com|meth downe from heauen to ayde and succour it according vnto his promes. And he appeareth vnto S. Iohn, euen as thoughe he were commynge downe from heauen, clothed with a very manyfest and visible cloude, whiche signifieth his holy manhode, euen as he went vp also vnto heauen, and dwelleth with^{*} vs, with his grace, ayde, and prouydence. The raynebowe, sygnifieth his heauenly imperious crowne, and his gracious gouernaunce ouer his faithful electe, for the whiche he is carefull and sorowfull with mercye and daylye ayde, in all thinges necessarye and expedient for them. His face and countenaunce is bryght, pleasant and full of mercye, euen lyke vnto the sonne. For he himselfe is the sonne of the worlde, that is to saye, the comfort, delyght ioye and felicitie of all faithful. And againe, mighty stronge and rightuous in all his iudgementes towardes y^ogodlesse and wicked, whiche he stampeth in peces and burneth them with fire, that can neuer be quenched. This same Iesus Christ our Lorde and sauilour, is come againe from heauen, with his lytle, meke, euangelycall booke, namely with the newe testament, in the whiche the olde is also comprehended. This booke is contemptuous and of no estimacion, vnto the sage wyse philo|sophers, highe lerned doctors, and pompous proude prelates, in so muche that it was cleane lost out of the tempelles, for a great space, (euen as it was in y^o tyme of Ieremye the prophete,) beyng songe yearely in their monasteries & colleges, as their vowes and rules, wherunto they were sworne, required, but without all maner of vnderstandynge or feruentnes of the spirite, whiche should be sought and necessarilie required in holy scripture. This boke dothe Christ bring[▪] being garnisshed not outwardly with golde, siluer and precious stones, for a face and a shewe onely so that no man can reade in it, as thoughe it were sufficient onely to kysse it, but he shal bring it open, that euery man maye reade and vnderstāde it, in their owne mother tong, and also in all scholes, where children are taught. He it is that is come into this worlde, and hath set his feete vpon al the earth, and also in the Iles of the sea, whiche were before vnknown[▪] euen

lyke as the true faithe also was, which was readyly & ioyfully receyued of them, whiche before knewe nothing at all, and were more ignorant and vnlearned, than they that came from the grecians and Romaynes. Whiche thing maye be vnderstanden, by the left and the right foote. And what maye better be vnder|standen by the loude voyce, than the great noyse, which the holy Byble maketh, at suche tyme as it is spred abroad in all speches and tonges, ouer hundrethes and thousandes of people in so short tyme, to the great wonder and meruell of all faithfull, and to the hyghe furtheraunce and edyfieng of the christen doctrine and of the knowledge of God, and to the vtter confusion and feare of the whole diuylshe and hellyshe flocke and congregacion, euen as a Lyon of the stocke of Iuda. And immediately therupon came. vii. thonders, that is to saye, the moost^{*} godly and christen interpreters of holy scripture, were famous throughout the whole worlde, as were these Ambrose, Austen, Ierom, Gregory, Cypriane, Hyllarie, and diuerse other, whiche in our tyme haue written and taught as excellētly and profytablye in the churche and congregacion of Christ, as euer they dyd. These haue taught and brought into lyght, the worde of God very purely and sincerely, notwithstanding whatsoeuer the schole writers and sophysters, the pompous byshops and monkyshe mumry haue many yeres decreed & dyuised, to the contrary, with their vncerten and vnstable doctrine, fayned ceremonyes, fonde tradicions, & newe strange articles of the faythe, whiche haue no grounde in gods worde, and cleane contrarye bothe to the vsage, and also to the doctrine of the holy auncient fathers in the prymatiue churche. And where it is nowe ad|ded, that it shoulde not be written what these thonders spake, let other vnder|stande it as they wyll, I thinke and coniecture that it is a prophecye of the noble and excellent gyfte of God, y^o science of Prynting, geuen first vnto the Ger|maynes, whiche were esteemed the moost rude and barbarous people. By and thorowe whome, not onely the newe testament hath bene renewed, interpreted & translated euen out of the very naturall fountaine & tong wherein it was wryt|ten, but also the whole olde testament out of y^o holy Hebrew tong. Besydes this, all these before named & many other teachers and wryters of the holy churche, went first out into the worlde, and bothe with worde and deede, noysed abroad the power of the gospell, so that the renewynge therof can not be ascribed vnto those onely, whiche preache and teache in our tyme, but vnto the holy byssshops of the primatyue churche, whiche preached and taught first of all, throughout the whole christendome, where as now, all our byssshops for the moost parte, are domme and blynde in all godly doctrine, & vtterly drowned in worldly pompe, lustes, pleasures and in all wicked dyssolutenes.

¶ And the Angell whiche I sawe stande vpon the sea, & vpon the earth, lyfte vp his hande to heauen, and sware by him that lyueth for euer more, whiche created heauen, & the thin|ges that therin are, and the sea, and the thinges whiche therin are: that there should be no lenger tyme, but in the dayes of the voyce of the seuenth Angell, when he shall begynne to blowe: euen the mysterye of God shalbe fynished, as he preached by his seruauntes the prophetes.

Christe taketh anothe, and sweareth by God his heauenly father, euen with great earnest feruencye and holynes, that the tyme of his glorious laste com|minge to iudge all the worlde bothe quicke and dead, is nowe alreadye nighe and at hande. And whan the victorie that was prophecied to be

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fulfylled of Antichrist (which victorie the seuenth angel, Christ him selfe or his spirite, that was yet to come in Helyas before the last daye, must blowe forth ac|cordinge vnto his office) were once past, than shoulde all together be fulfylled, that all prophetes dyd euer prophecye of the kyngdome of Messias the sauour of the whole worlde, whiche is the hyghest misterye. Of the whiche thinges all patriarkes and prophetes, yea and the apostles also, and Christ him selfe, dyd speake, namely, of the tyme of the kyngdome of heauen, that was commyng, and of the commynge of Christ in his highest honour and glorie, whiche shalbe ma|nifest and knowen vnto all men and vnto the whole world.

The texte.

¶ And the voyce whiche I hearde from heauen, spake vnto me againe, and sayde: go and take the lytle boke whiche is open in the hande of the angell which standeth vpon the sea, and vpon the earth. And I went vnto the angell, and sayde to him: geue me the lytle boke, and he sayd vnto me: take it and eate it vp, & it shal make thy belly bytter, but it shalbe in thy mouthe as swete as hony. And I toke the lytle boke out of his hande, and eate it vp, and it was in my mouthe as swete as •on•: and assone as I hade eaten it, my bellye was bytter. And he sayde vnto me: thou must prophecye againe amonge the people, and nacilons, and tongues, and to many kynges.

At this place, myght the begynnyng of the .xi. muche more conueniently haue bene appointed, but it is no matter. Iohn in the person of all faithfull cristil|ans, and specially in the person of them, whiche should be teachers in y^e churche of god (as the holy bysshops and other apostolicall men) heareth the voyce of God, speakinge thus vnto him: If thou wylt doe and

performe thy office and vocacion truly and iustly, than goe thy waye, and appointe thy selfe therunto withall thy might and power, and take in thy hande the holy, open and mooste cleare cronicle booke of the holy gossell and worde of God, receyue the same, and the holy vnderstandinge therof, from the holy goost thorow feruent praier. And reade therin with faythe, loue, and moost earnest zeale, of Christ hym selfe. But he telleth him before, that he shoulde not onely reade or synge it, wryte or endyte it, but that he shoulde with a moost gredy desyre, euen deuoure it vp as a foode from God and as the heauenly breade of all faythfull beleuers, and that he dygest it in to his bowels as a moost cleane and holsome foode. Whiche thing can not come to passe with out bytternes of repentaunce and of sorowe, and heuynes of the hearte, and conscience. And specially vnto him that knoweth so muche of the wyll of God, and feleth that his spirite is so weake and frayle and his fleshe so wylde and dysobedient and his mynde so stubbourne and obstinate against the spirite of god. Or els it may be thus vnderstande, that whan a man vnderstandeth the worde of god, and knoweth that it ought to be spread furth vnto other, that is to saye, to the whole church of God, and that the truth ought to be spoken vnto the blynde worlde, and that it can not yet be done with out great perell & danger of bodye and lyfe, than is it doutles bytter vnto him. But yet notwithstandinge it is swete in the mouthe, thorowe the comforte and ioye of the truth, and thorowe the ioyful promes of the gossell of rightuousnes and holynes, thorow Christ the sauour of the whole world in al tymes. Al this did Iohn in a vision, and toke also further instruccion thereof, as foloweth.

¶ The .xi. Chapter.

The texte.

¶ And then was geuen me a rede, lyke vnto a rodde, and it was sayd vnto me: Ryse & meat the temple of god, and the aulter, and them that worshyp therin: and the quier whiche is within the temple, cast out and meate it not for it is geuen vnto the Gentiles, & the holy citie shall they treade vnder fote xiii. monethes. And I wyll geue power vnto my two witnesses, and they shall prophesye a thousande, two hundred and .ix. dayes, clothed in sacke clothe. These are two olyue trees, and two candelstyckes, standynge before the God of the earth. And yf any man wyll hurte them, fyre shall procede out of their mouthes, and consume their enemies. And yf any man wil hurte them, this wyse must he be kylled. These haue power to shut heauen, that it rayne not in the dayes of their prophesyng and haue power ouer waters to turne them to bloude, and to smite the earth with all maner plagues as often as they wyll.

T He lorde doth teuele and shewe vnto Iohn, that he wyll vysyte and reforme his church, (beyng so sore fallen and decaied) whā tyme shalbe thorowe apostolical men and godly parsons, which haue eaten vp and dysgested the booke of god, and with great swetnes and plesantnes, haue bene feruent and earnest to fur|ther and to set furth the wyl of God. And thus he geueth hym a ●e●wande in his hande (as he dyd also vnto Ezechiell) to measure & to serche out the rightuousnes of the churches, and the state of euery one: And specially of them, whiche, by reason of their office and vocacion, ought to haue a speciall respecte and regarde to the seruyce of god: among the whiche, the bysshops and the highe & most speciall doctors and teachers of the church (whiche are vnder|stande^{*} and ment by the quiere, for as muche as they are maisters and rulers of the quiere) were the mooste wicked and vngodly: And they are compared and lykened vnto the heathen and were geuen and delyuered vp vnto them to be punysshed. For the heathen, and vngodly and superstitious people geuen to al ydolatrie, whether they be spiritual or secular, they shal treade down, destroy, and defyle the church of Christ a long time, whiche is to be vnderstande by the xlii. monethes, y^e is to saye .iii. yeares & an halfe, whiche might well sygnifye .iii.^{*} hundreth yeares & an halfe, from the tyme that muche false doctrine & many sulperstitious ceremonies came first into y^e church against the manifest worde of God. Whiche thinges sprang vp thorow y[•] pompe, pryde, couetousnes and pre|sumpcion of the spiritual prelates & watchmen, as they named them selues, and so ought to haue bene in dede by their office & callyng. The two witnesses of rel|pentaunce^{*} & amendement of lyfe, which should take the gospel in hande againe, and should restore & bryng forthe the booke againe, are Enoche & Elyas. For in the wicked tyme of the Cainites before Noes floode, Enoche studyed & went about, without doubte, bothe with word & dede, to reforme the world, & to reduce them vnto the true faith in God, & perfyght loue to their neyghboure againe. Wherunto he was moued by the holy goost, whiche did worke & speake in him, yea & paraenture also did write thorowe him. For there were once bokes of E|noche, whiche nowe are not to be gotten. And lyke wyse did Elyas also in y[•] time of y^elawe, but with a wonderfull zeale & feruentnes both in word & deed, thorow the mocion of the holy goost, whiche worketh in the ministers of god, whan he seeth his tyme, accordynge as the person & place requireth. And therfore they bathe receyued one rewarde of saluacion, and remayned as it were immortall and are prophecied to come againe in spirite before the latter day of iudgement, to resiste and confounde the wycked Antichrist, and to heale with the oyle of lenitie suche as are apte to receyue it, or els with the fyre of feruente zeale

to confounde the wycked enemyes of god bothe with worde & deade, as Enoche and Elyas dyd, by the commaundement and ordinaunce of god, in their tyme, whan they were vpon the wicked earth. Lyke as also suche men might be founde in our tyme with their names, writynges, and doynge, not in one place of the earth, moued with the same spirite & with the same worde and lyke zeale of god, euery one after the gyfte of grace geuen vnto him. Moued, I saye, by the holy goost, of a godly mynde and lyke purpose as the nacions, people, persons and other circumstances required. Against these and suche lyke frendes and minist'ers of god, shall many greuous troubles be alwayes deuised and attempted, by the wicked malignant church, bothe against their good name, bodye, lyfe, and also against their goodes. And they haue no nother refuge, succour, comforte, helpe nor weapon to defende them with, but the onely, holy, eternall and inuincible worde of god in their mouthes and handes, whiche confoundeth all their aduersaries and deadly enemyes, whiche euen them selues the longer they mainteyne their euyl and naughtye cause, the worse they make it, tyll at length they shall vtterly confounde and destroy themselues. But these .ii. ministers of the spirite of god, workynge in loue and feruentnes, with all softnes & burlyng zeale lyke vnto Enoche and Elyas, they haue power thorowe the spirite of god (whiche worketh all thinges in his ministers) to procure and obteyne of god grace and vengeance accordynge to their faith and zeale, to y^efurth'raūce of goddes glorye, and to the profite and reformation of the faythfull christen church, as necessitie and conueniencie shall require. Euen lyke as Elyas had ouer the water, whan as thorowe his prayer he obteyned of god that it shoulde not rayne vpon earth for the space of three yeaes: And agayne also fyre from heauen, against those that mocked and contemned his offyce and testymonie.

The texte.

¶ And when they haue fynished their testimonye, the beast that came out of the bottomlesse pyt, shall make warre against them, and shal ouercome them, and kyl them. And their bodyes shall lye in the stretes of the great citee, whiche spiritually is called zodom and Egipte, where our Lord was crucified. And they of the people and kynredes, and tonges, and they of the nacions, shall se their bodyes thre dayes and an halfe, and shall not suffer their bodyes to be put in graues. And they that dwel vpon the earthe, shall reioyce ouer them, and be glad, & shal sende gyftes one to another, for these two prophetes vexed them that dwelt on the earth.

It hath alwayes from tyme to tyme bene well sene, howe this beast hath behaued hymselfe toward the messagiers and ministers of god, whiche were sent vnto them. And specially vnder Achab and Manasses, and suche lyke kynges and ydolatrous and hethenysshe priestes whiche serued false goddes, whiche persecuted the faythfull ministers of God, cursed and contemned them, burnt and drowned them, so farre as god permytted them.

Whiche thing was for the best vnto the persons that suffered suche thinges, and for the synlguler profyte of the faythfull churche and congregacion. And yet for all their persecucion, the doctrine and workynge of the faythfull was euer vpright and lyuely, and their good and holy name with the commendacion of their godly feruent zeale, was also wonderfully preserued to the vtter shame and confusiō of the abhomynable and terryble beast, and all his members and lymmes: As the examples of the whole world doe testifye and beare wyne: And specially euen in our tyme, and also the moost true and infallyble storye of the prouyldence and of the holy worde of god. This citie, where Christ is dayly crucified,* is (in figure and symilitude) the citie of Ierusalem, whiche for sheadyng of the

bloude of his Apostles, hath receyued her iust and due rewarde, as she deserued: and lykewyse the wycked churche corrupte and poysoned of Sathan, wherin he beareth rule, murtheringe the faythfull frendes of God, and ministers of the gospell, whose holy zeale and truth of God, whiche they haue preached, they coulde not nor woulde not suffer nor abyde, vntyll they were alwayes at length confounded and vtterly destroyed. Whiche thinge shall vndoubtedly happen also vnto them, whiche doe resist and withstande all christen reformation of the churche in their state and order. Yea they see already before their eyes, and smell the indignacion of god & his terryble iudgement, wherof they haue bene ear|nestly and faithfully warned, but they were neuer affrayd nor abasshed of it. At that tyme, the holy seruauntes and ministers of god, shall be fayne to suffer muche trouble, euen the very bytter and moost slanderous death. But at length whan all thinges shall be truly discussed, all the worlde shall see and perceyue the true doctrine and belefe of the faithfull & godly, & the impietie of y^e wycked, obstinate, blinde, and vngodly infydels, whiche woulde neuer beleue. And thus fayth and truth in god, shall haue the victorie.

The texte.

¶ And after thre dayes and an halfe, the spirite of lyfe from God, entred into them. And they stode vp vpon their fete, and a great feare came vpō al them that saw them. And they hearde a great voyce from heauen, sayinge vnto them: Come vp hyther. And they ascended vp into heauen in a cloude, and their ennemyes sawe them. And the same houre was there a great earthquake, and the •enth parte of the citie fell, and in the earthquake were slayne names of men seuen .M. and the remnaunt wer feared, & gaue glorye to the god of heauen. The seconde woo is past, and beholde, the thirde woo wyll come anone.

Howe this beast with her members the wycked hethenyshe prelates and their sworne adherentes haue alwayes & in our tyme for a long season cruelly dealt with the ministers of gods word, and with the preachers of the truth of y^e moost sacred gossell, it is playne and euident ynoughe at this day vnto all the world: and thorowe the cronicles, whiche shall be publyshed, shall not be hydden vnto our posteritie, how, whan, and by whome dyuerse godlye men haue bene perse|cuted and murthered and moost shamefully handeled of the spirituall prelates and their sworne adherentes, onely for the true doctrine and faythes sake. But an other tyme wyll come by the very iudgement and grace of god, whan as these holy men and faythfull witnesses of Christ, shall be had in hyghe honour and estimacion, and shall bryng more to passe with their preaching, writings, and monumentes whiche they left behynde them, to the profyte and edificacion of the churche, and to the true vnderstandynge of the truth in all landes and na|cions of the earth, than euer they dyd in their lyfe tyme, as it is euydent that it so happened vnto the holy prophetes and martirs. And than shal all the wicked enemies and contemners of the worde of god and of Christes true religion, trê|ble and feare the iudgement of god, not vnworthely, and they shall vndoutedly receiue their due rewarde that they haue deserued for the extreme cruelty whiche they haue shewed and declared against the faythfull ministers and seruaun|tes of God. Whiche rewarde they shal receyue with feare, tremblynge, sorowe, smart and paine, despaire, and with euerlasting shame and confusion folowing. Whether any suche thinge hath hitherto or maye hereafter happen, let euery true christen harte that trusteth in the mercye of god well consyder and wey by him selfe.

¶ The .xii. Chapter.

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The texte.

¶ And the seuenth angell blewe, and there were made great voyces in heauen, saying: the kyngdoms of this worlde are our lordes, and his Christes, & he shall raygne for euer more And the .xxiiii. elders, whiche syt before God on their seates, fell vpon their faces, & wor|shipped God, sayinge: we geue the thanks O Lorde God almighty: which arte and wast, and art to come: for thou hast receaued thy great might, and hast raigned. And the nacions were angry, and thy wrath is come, and the tyme of the dead that they shoulde be iudges, and that thou shouldest geue rewarde vnto thy seruauntes the prophetes & Sainctes, and to them that feare thy name small and great, and shouldest destroye them whiche destroye the earth.

AL this maye be well referred vnto the texte and vision that went before: to this purpose, that after all matters before men|cioned, once past, there shoulde be an vniuersall godlynes, and christen order, eyther thorowe the generall preaching of the gos|pel thorow out y^e whole world or els thorow the godly lyfe, peace and felicitie, whiche maye be at that tyme vpon earth. As it is possible inoughe thorowe the grace of god, and many good christen heartes doe trust and hope, that it shall come to passe. Or els it maye be vnderstande after the last iudgement of our sauour Christ, of the quietnes, whiche shall than im|mediately folowe after the cruell persecucion of Antichrist, as this blessed and comfortable angel preacheth and declareth with his trompet. For sure it is that before the latter daye the kyngdome of Christ shall appeare, and be receyued of all nacions and yles of the earth, euen of the Iewes also whiche at length shal receyue knowledge of their errour, and shall confesse their obstinacy and y^e wic|kednes of their belefe and conuersacion, whā they shall see the grace and know|ledge of God manifestly reueled in all tongues and speches thorowe the holy worde of god, and shal perceyue the kyngdome of Christ the true Messias not to consist in the strayght and narrow corner of Canaan nor in the vnhappy cite of Ierusalem (whiche is vnhappye by reason of the dyuision and vnquietnes that is in it) but in the whole wyde worlde, wherin shall be one onely felowshyp and congregacion of the seruauntes of the onely one and almyghtie god, whom alone all the holy prophetes (of whose faythe the Iewes haue alwayes made so highe boast) haue honoured and praysed, and lyke wyse the whole regim|ent and flocke of theirs, and the whole worldes Messias and Sauour, whiche was before the creation of the worlde, and hath appeared in the worlde in al hu|mylite more than .xv. hundreth yeares, almoost longer than the lawe of Moy|ses dyd endure and continue among the Iewes from the tyme of their delyue|raunce out of Egipte vntyll the commynge of Christ, whan he toke his man|hode in the tyme of the reygne of Herode, whan as their regiment and gouer|naunce toke an ende. What lyes soeuer they feyne of their lande and regyment in Vtopia (whiche they name Casp^oa) wherof they must shortly be a shamed and holde their peace, and confesse their deceyte, falsehede, presumption & dam|nable lyes of their Talmude, & of all their false myserable blynde guydes, and Rabbynes, whose falsehede is nowe open and manyfest vnto all the worlde, for as muche as their bokes are made common (thorowe the benefyte of printynge) vnto all men of learnynge and knowledge. So that this myserable people (as the holy apostle S. Paule prayeth) hath that thing fulfilled vnto them, whiche they hoped for, and whiche was promysed of God in their tyme vnto their gene|racion. Euen so maye it come to passe vpon earth, and that right sone, that the honour and glorye of the kyngdome of Christ and of God shall appeare, which

shal rule for a tyme vpon earth, and after y[•] latter iudgement, in heauen in euer|lastynge blisse. As than al holy patriarkes, prophetes, apostles and all the mar|tirs that euer haue bene, shall haue honour and glorye, whiche they shall offre vp vnto the euerlastinge and very true God, in the sight of all Goddes electe in euerlastinge blisse, in y[•] kyngdome of God and of his Messias our sauour Iesus Christ, according to the doctrine of the infallyble & moost true word of god. But the wicked and vngodly heathen, shall haue no part of this honour, glorye and blisse, but shall suffer and be damned euerlastingly in eternall wrath, enuy, hatred, malyce and despayre. For suche is the righteous iudgement of God ouer all men bothe quicke, and deade, good and bad. Euery one shall be rewarded accordyng to his workes and desertes after the iust iudgement of almyghtye God, without all maner of parcialtye or respecte of persons, whether they be of high or lowe estimacion in the worlde, whether they be riche or poore, and of what lande or contrey so euer they be. For than the holy and faithful shal receiue of Christ euerlasting saluacion for their trust, faith, and loue towarde God: and contrarye wyse the wicked and vngodly tyrannes, aduersaries, & persecutours of the faithfull seruantes of God, for their obstinate blyndnes, infydelitie, and contemninge of Goddes holy wyll and worde, shall peryshe for euer, and shall remayne euerlastingly, cursed and damned withal wicked spirites. Thus farre (as semeth vnto me) doe the visions and prophecies reache, that are hetherto past, and mencioned in this boke. But nowe, that whiche foloweth, is another reuelacion, pertayning to an other tyme. For a man must not seeke any other or|der of y[•] scripture in this boke (whiche is compact together of many and diuerse visions without any obserued order,) than in other writings of the prophetes, as they that are learned doe knowe well ynoughe.

The texte.

¶ And the temple of god was opened in heauen, and there was sene in his temple the arcke of his testament, and there folowed lyghtnynges, and voyces, and thondrynge, and earthquake, and muche hayle.

Here might the .xii. chapter well begynne, and these wordes myght be vnder|stande and taken for a preparacion vnto the very glorious, and newe reuelaciō, which is nowe (as I sayde before) opened vnto him. But this temple of God is^{*} the holy christen churche and congregacion in this tyme of trouble, dyscencion and batell, and participacion of the blisse of heauen and euerlastinge lyfe, vnto them that wynne and beare awaye the victorie. The Arke of the testamente is^{*} the blessed and holy manhode of Christ, vnited and knit in one with the godlye nature of the euerlasting word of God, which is and euer hath bene y[•] Mercye stoole of all the worlde and of al men, and the onely comforte, refuge and ioye of the faythfull electe. But the lyghtenyng, the noyse of the voices, the thonde|rynge,^{*} and earthequake,

with the great hayle, maye sygnifie the terryble dam|nacion of the wicked for euer, or els it maye sygnifie a synguler earnest and won|derfull preparacion of the hearer or of the reader (lyke as was of the holy Al|postle S. Iohn, whiche sawe it) to marke, and consyder it the more dilygentlye. For it is necessarye to marke and consyder suche reuelacions and visions, as doe folowe vpon suche tokens, the lyke whereunto happened sometymes also vnto the prophetes, as the holy scripture declareth.

The texte.

¶ And there appeared a great wonder in heauen, a woman, clothed with the Sunne and

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the Mo•e vnder her fete, & vpō her heade a crowne of .xii. starres. And she was w^t childe, & cried trauayling in birthe and pained ready to be delyuered. And there appeared another wonder in heauē, for beholde, a great red dragon hauing .vii. heddes, & ten hornes & .vii. crounes vpon his heades: & his tayle drue y• thirde part of y• starres & cast them to y• earth.

As in the prophetes of the olde testament, the first dyd write more plainly and manifestly, than the last, whiche are mucche harder to be vnderstanded, as Ezechiel, Daniel, and zacharie are mucche harder than Esaye, and Ieremy: Euē so in the new testament, in this prophetycall boke, the latter prophecies, reuelacions, and visions are more playne and easy to be vnderstanded, thā the first: in so mucche as this vision maye in manner be an interpretaciō of those visions that went before. This heauen, wherein this great token dyd appeare, must nelde^s be the kyngdome of heauen, the christen church, congregacion and felow|shyp of all faithfull from the begynnyng of the worlde vntyll the ende therof as Christ him selfe doth interprete it. The woman, of whome the angell here^s speaketh, is the euerlasting, mighty and blissed worde of god, whiche is bryght and mightye as the Sunne, wherunto all the vnderstanding of man, and of all fleshe is subiecte. And it is clothed and garnysshed with y^e faith and confession of the patriarkes▪ prophetes, Apostles and martirs bothe of the olde and of the newe testament. This word of God, the holy gospel promised vnto vs from the begynnyng, and beleued, hath performed, and thorowe the mercye and good|nes of God, hath brought forth and borne vnto vs, Christe the sauour of the worlde, or the true faith in Christ. But this came not to passe, before suche time, as nonother saluacion coulde in any wyse be founde, thorow the workes of the lawe, throughe the sacrifices nor throughe all other good workes. For none of them all had power to satisfye, or to make holy, but onely the righteousnes of the worde of God, that became man, namely our sauour Christe, the sonne of God and of Marye, whiche had bothe the nature of God

and of man in one onely person, whiche made satisfaccion for al mankynde. This beyng w^tchilde,* is in this place as mucche as an earnest lust and desyre. The cryeng, is prayer. As the holy prophetes dyd euermore desyre this saluacion, & trusted throughe belefe in y^e worde of God, vnto the promes y^e was made vnto the whole worlde. Against this holy worde of God and this christen faithe, dyd appeare an other token in the congregaciō of the church beyng called of God, namely a bloody* dragon and enemye of mans saluacion and of the true faithe in Christ, whiche is y^e wicked spirite, Lucifer & his felowshyp, by whose .vii. heades is sygnified* all blasphemies and wickednes, wherwith he worketh all myschiefe. And the .x. hornes, doe sygnifye his great and manyfolde tyrannye, wherby he worketh to* hynder, and hurt the true faythe and the gospell of Iesus Christ the onely sauilour, wherunto he is an enemye & an aduersarye with all his might & power (so farre as almighty God wyll permyt and suffer him) whiche he taketh to helpe him, namely the louers frendes and gredy folowers of this worlde, vngodlye tyrannes againste all godly innocencye and christen faithe. This dragons taylor, sygnifieth the might, power and ministers of the deuell, wherby he dysylreth* to hurt the electe, yf God woulde suffer it, as it is possible, that he maye: that they shoulde fall from the heauenly vertue and godlines, vnto the loue of this worlde, and vnto earthly and fleshely lustes and affections.

The texte.

¶ And the dragon stode before the woman whiche was readye to be deliuered: for to deliuer her

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her chylde as sone as it were borne. And she brought forth a man childe, whiche shoulde rule all nacions with a rodde of yron. And her sonne was taken vp vnto God, and to his seate. And the woman fled into wildernes, where she had a place, prepared of god, that they shoulde fede her there a .M.ii. hundred and .lx. dayes.

The wycked spirite dyd bestowe all his might and power that the promyse of God thorowe the dysobedience of the children of Israell, whome he alwayes stirred vp, might come to none effecte, and that y^e trueth of God might be dysappoynted, and that the faythe in Christ, in whome our saluacion dothe consyste, might be blemysshed and confounded, and also that the gospell might be myxed with mans doctrine, interpretacions and errours. But the goodnes, truth, mer|cy, faythfulnes and loue of God, is greater than the power and wickednes of the deuell, and of al his subtilties and ministers. For the childe was borne, god|des worde became man, truth had the

victorye, and falsehede laye on y[•] grounde vnder fote. The craft and subtiltie of the deuell was defeated by the wysdome of God, and was opened and dysclosed vnto the worlde. This childe Christ, the euerlasting worde of God, whiche became man in the moost holy wombe of the virgin Marye, was receyued and taken of God the father, throughe grace, for the satisfaccion of the synne of al the world, and he dyd merite and deserue with his highe and most perfyte obedience and humblenes, the glorye of y[•]heauenlye father, and the kyngdome of heauen, wherin he ruleth for euer and euer. But the truth of the christen faith, religion, and of the gospell of Christ dyd alwaies suffre extreme sorowe and payne, beyng persecuted euen at the first, of the Ielwes, of the false Apostles, of false and coloured christians, of Emperours and Kynges, of workemongers, of false and wicked bysshops, of Sorcerers, and nigromancers, of Sarasens, of ydolaters, and Epicures, of philosophers, of the^{*} louers of this world, of spiritual prelates and religious monkes and friers. &c. For all these and other suche lyke, are the hornes, crounes and the great tayle of this dragon, whiche watcheth, studieth and seketh all wayes and meanes to hurte and hynder the true faithe, the christen lyfe, and the holsome doctrine, that is to saye our sauour Christ in the faithfull. And for this cause, the doctrine of the gospell and the christen faithe, hathe bene fayne to suffer muche continually euen from the beginnyng of the worlde, and immediately after the christen faith was first taught & preached. And therfore many holy and faithfull christianes haue bene fayne to flee, and y[•]trueth of the gospel in continuaunce of tyme, was straunge and vnknown vnto the moost parte of the hyghe learned doctours, and potentates throughout the worlde: Althoughe the true christen faithe was alwayes preserued, thoughe it were in fewe and in abiecte persons of slender reputa[•]ion. And this continued a longe space, namely from the tyme of Con|stantine the Emperour, whan as the christen churche semed in maner to haue escaped all daunger and perill of decaye and destruccion, vntil our tyme, wher|in she appeareth againe wonderfully after a straunge maner in despite of al til|rannes, and of all the power of hell. And nombring from that tyme (of Constan|tine I meane) vntyll our tyme, euen this number of yeaes shall euydentlye appeare, reckenynge dayes for yeaes, as it is a commune thing in scripture. If any man can finde out any plainer vnderstanding of this place (for in suche darke and obscure places of scripture no man ought to be frowarde or conten|cious) let them take it, and folowe it.

The texte.

¶ And there was a great batayle in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his angels, and preuayled not, nether was their place

founde any more in heauen. And the great dragon, that olde serpent, called the deuell and Sathanas, was cast out. Whiche deceaueth all the worlde. And he was cast into the earth and his angels were cast our also.

The power of God, the holy worde of God, and the spirite of Christ, which we maye vnderstande by Mychaell (who by interpretacion is, who is lyke god) and Gabriel, (the strength of God,) hath, in all ages and tymes, bene dryuen to holde batel with Lucifer and Sathan, with the pryde of mans wysdome, whiche haue hindred the true honour of God, the true seruice & religiō of God, the true faith, and haue euer withstanden the holy and pure gospell. But this worde of God hath alwayes had the victorie althoughe with muche labour and daunger, and sometyme not without harme and losse, (but not of the electe) whiche thing shall continue vntyll suche tyme as our sauour shall haue his wil and pleasure of this battell, and with the breath of his mouthe shall slaye the sonne of the dralgon, the damnable Antichrist. For the whiche thing, we ought continuallye to call vpon the mercye and goodnes of God (in a stedfast and perfight hope and confidence) as he hath taught vs, halowed bee thy name. Thy kingdome come. Thy wyll be done no lesse in earth than it is infalliblye in heauen. For the hāde of God is not shortened, but is able to gyue whatsoeuer he hath commaunded vs to aske, and o praye for. The peace also and quietnes of the elect and faith|full to lyue in godlynes, maye be wysshed to be more perfight, (as is also pro|mised thorowe the prophetes,) than it hath bene hitherto for lacke of the true sounde doctrine of the gospel, no smal space, althoughe the very perfyght peace can not be obteyned, but onely in heauen in the eternall quiet kyngdome of Christe.

The texte.

¶ And I hearde a loude voyce saying: in heauen is now made saluacion and strength, and the kingdome of our God and the power of his Christ. For the accuser of oure brethren is caste downe, whiche accused them before our God daie and night. And they oeurcame him by the bloude of the lambe, and by the worde of their testimonye, and they loued not their lyues vnto the death. Therefore reioyce heauens, and ye that dwell in them. Wo to the in|habiters of the earth, and of the sea: for the deuil is come downe vnto you, whiche hathe great wrathe, because he knoweth that he hath but a shorte tyme.

Thus throughe the spirite of Christ with the continual and sincere preaching of the gospel, Sathan and his champiō Antichrist are ouercome. And thus shal the voyce, prayse, and thanksgeuing of the faythful be heard in the church, as it is here written, now is Saluacion (thorowe faithe) and the strength (thorow loue) and the kyngdome or dominion in the church, become gods. Nowe maye all men see the power of gods worde, the iudgement of Christ against the deuell, whiche would haue roted out y^e rightuosnes of faith in Christ, & would haue di|rected and appointed

christen men vnto the rightuousnes of workes, and to the hope of their owne satisfaccion, wherby he woulde alwayes haue founde occasiō to accuse all men before God, vnder a false pretence. But the preachinge of the gospell hath disclosed this suttell falsehede, and all suche lyke, and decla|reth, that onely the bloude of the lambe, and nothing els, can wype and washe awaye the synnes of all the worlde, yf they trust in god thorowe Christ, with a true lyuely faith thorowe the grace and mercye of God, and the rightuousnes of Christ, which he dystributeth vnto al his faithfull electe and maketh them par|takers therof. That by this meanes, Sathan can haue no quarell against the workes of the faithfull, whiche lyke thankfull parsons remayne and continue

stedfastly in their true faith in al maner of affliction & aduersitie, euē vnto very death. And therefore the true ioye of all godly consciences waxeth and increaseth in the churche. And so their blisse and saluacion beginneth in this worlde, tho|row faith, which faith worketh an innocent and a godly lyfe, & thus continueth euerlastingly in heauen. But on y[•] contrarye parte, woo vnto them, whiche seeke their rightuousnes by men at certen places, certaine times, certaine workes and certaine meates, for they can neuer fynde any true rightuousnes, but thorowe the falsehede & wickednes of y[•] deuil, they fall eyther into desperacion or els into presumpciō, wherunto Sathā applieth al his study y[•] they fall not frō his kingldō nor escape out of his fingers. For he seketh nothing, but y[•] damnaciō of such.

The texte.

¶ And when the dragon saw that he was caste vnto the earth, he persecuted the woman, which brought forth the man childe. And to y[•] woman were geuen two winges of a great Egle y[•] she might flye into y[•] wildernes into her place, where she is nourished for a tyme, tilmes, and halfe a tyme from the presence of the serpent. And the dragon caste oute of his mouthe water after the woman as it had bene a ryuer, because she shoulde haue bene caught of the floude. And the earth holpe the woman, and the earth opened her mouth, and swallowed vp the ryuer, which the dragon cast out of his mouth. And y[•] dragon was wroth with y[•] woman: & wēt and made warre w^t the remnaunt of her sede, which kepe y[•] cōmaun|dementes of God, and haue the testimonye of Iesus Christe. And I stode on the sea sande.

After that, Sathan, whiche is a spirite of lyes, marketh the power of faithe, whiche commeth & springeth of gods worde, & howe Christ beyng borne in the faithful, doth waxe & increase in them thorowe holy & godly workes

acceptable vnto god: than he goeth about to persecute y[•] gospel, the true & holsom doctrine, and the spirite of Christ in the electe. But the circumspecte, quickesyghted, and^{*} highe flyeng Eagle of gods spirite resisteth the dragō, & geueth might & power with his grace vnto the Christen soule to flee into a sure place, whiche is, y[•] con|tempt of this worlde, & the loue of the world to come, the solitarines of a quiet conscience in y[•] crosse of Christ, & the comfort in y[•] remembraunce of gods word. With these wynges she escapeth from Sathan and from al his spirites, snares and suggestions. This foode & noryshment is geuē throughe the grace & mercy of god vnto all the electe children of God, from such time as the word was firste writen throughe Moyses, and afterwarde declared throughe y[•] prophetes, and fulfilled through Christ, & preached in al y[•] world throughe y[•] apostles, & in our tyme throughe the mercye & goodnes of God, renewed againe for a thousande. and .ii. thousande yeares, y[•] is .iii. thousande, & yet lōger, how lōg so euer it please God which wil not haue it hidden & vnknownen vnto vs. And for this cause the nombre of the yeares both in this boke & in other is obscure, not without a syn|guler cōsideracion. As y[•] disciples of Helyas, receyuing it of their maister, also sayde y[•] .ii. thousande yeares were past before the lawe, & that the lawe of Moy|ses should continue lykewyse .ii. thousande yeares, & the kingdome of Messias vpō earth also about .ii. thousande yeares, not so precisely reckened, nor fullye accomplyshed, as the Rabbines & interpreters of y[•] Iewes doe for the most part cōfesse & declare. But y^e serpēt, which he named before a dragō, doth neuer seace since y[•] tyme of Adam & Eue, to persecute y[•] faith in y[•] worde of God & the secret misterie of Christ. For y[•] merciful & rightuous god taketh & vseth y[•] falsehede & wickednes o[•] Sathan euē for a game & a sport, as a mā may say. And y^e more y[•] Sathan goeth about to hinder the worcke & grace of god, & the performaunce of his promises, the more doeth his damnacion, his wrath, enuy and malyce in|crease, and gods grace throughe his mercye is the more aboundantlye multplyed in all men, and the true rightuousnes of the holy and blessed seede

our sauour Christ is the more perfight and effectuous, and maketh more hast to the full and perfyght blisse and saluacion of all faithfull electe. Althoughe notwithstandinge, the infinite wickednes of Sathan neuer ceaseth, and is euer more angrye, & deuyseth continually one mischefe vpon anothers necke against the faithful, but all to their furtheraūce, honour, & profite at length, yea & to the preseruacion of y[•] trueth of the eternal worde of God, & to the furtheraunce and confirmacion of y[•] true faith, loue, &

hope, against y[•] whiche, the olde serpente is wont continually to fight, with al his felowship & companie of wicked spirites, and of all kyndes of blasphemies and vices, whiche are his seede & generacion, lyke as all maner of vertues, grace, holynes, innocencye & saluaciō are y[•] frutes of gods worde & of the spirite of Christ, out of the whiche dothe spring obediēce and obseruacion of the cōmaundementes of God, so farre as the weakenes and imperfichtenes of man is able. The whiche weakenes y[•] sauour of mankynde and y[•] first borne of y[•] children of God doth accomplyshe, & helpeth the lacke of mans weakenes, for y[•] which cause he became man, & our brother, y[•] he might the better knowe our infirmitie and weakenes. And thus was this vision reueled vnto me, (as I thought) standinge vpon the sande of the sea.

¶ The .xiii. Chapter.

The texte.

¶ And I sawe a beast ryse out of y[•] sea, hauing seuen heades and ten hornes, and vpon his bornes ten crownes, and vpon his heade the name of blasphemye. And the beaste whiche I saw, was lyke a catte of the mountayne, & his fete were as the fete of a beare, & his mouth as y[•] mouth of a lion. And the dragon gaue him his power and his feare, & great auctorite.

BY this beast, which was sene to ryse vp in the raging sea of this worlde, is signified y[•] kingdome of Rome, vnder y[•] dominion of whiche kingdom, Christ was borne, & suffred his passion, & vnder y[•] same kyngdōe also S. Iohn did write both this boke and his holy gospel. For this kingdom obteyned power & dominion ouer many nacions & landes, and ouercame very many kinges. Whiche thinges came not to passe for y[•] vertue & godlines of y[•] Romaines, for they knew not their Lord & God: much lesse did they honour him. For they dyd ascribe their wealth, good fortune, successe & their victorie, not vnto y[•] true lyuing God, but vnto their false goddes. And diuerse Emperours of Rome haue set out them selues, also for goddes, & haue suffred oblacions & sacrifices to be made & done vnto them. And thus haue they blasphemed y[•] true god, creatour & gouernour of al thīges, whose seruice & religiō, yea & his temple, priesthode and sacrifices, they did vtterly abolishe & subuert most spitefully & contemptuously, and set vp al false religiō & ydolatrie to please y[•] people. For whose pleasure they buylded & set vp a church of Pantheon, for y[•] honour of all saintes & goddes, whiche remaineth at Rome vntil this day. The errours, riches & blasphemous^{*} vices of y[•] whole world, which wer gotten in batel, are like vnto a cat of y[•] moun|tayne w^t her many speckles & spottes, whiche with

her smacke & souour draweth many beastes vnto her, which she destroyeth. Euē as y^e Romaines vnder y^e preltēce of their glorious name & title, haue gottē great power, & auctoryte, wherby they haue oppressed & hurt y^e whole world, in so much, y^e at length it was intolle|rable. The Beare hath a weake heade, but very strōg feete, which signifieth y^e po|wer* of his tyrannye, & the weakenes & feblenes of their captaines & of their Em|perours, which for y^e most part haue had shamful endes, after their wicked & sha|meful liues. And it was as spoilful & greedy to deuour as a Liō, & had his power might & strēgth of all mighty god, but yet they haue not cōfessed it, nor ascribed

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it vnto him, but vnto their own ydolles and false goddes, and vnto Lucifer the kyng and head of their false goddes, whiche is here named a dragon, and wyll be esteemed and taken for a Lorde of this worlde, as he is also in the hartes of the vngodly and superstitious, heathen, and ydolaters, whiche knowe nothing of the onely true lyuynge God.

The texte.

¶ And I sawe one of his heedes as it were wounded to death, and his deadly wounde was healed. And all the worlde wondred at the beaste, and they worshipped the dragon, whiche gaue power vnto the beaste, and they worshipped the beaste, sayinge: who is lyke vnto the beaste? who is able to warre with him?

This Empire of Rome dyd suffer muche at the beginning, and was ofte tymes very feble, and many tymes deadly sycke, by the meanes of the daylye & continuall vproares and sedicions of the nobilitie against the commons, and againe of the kynges against them bothe. In so muche as at length, they made and suffered great battels amonge them selues, vntil the dominion at the laste, came in to one hande, and so was thought to be healed, and safe againe. As than had they y^e whole earth vnder them, but they honoured and serued the deuyll and false goddes, the enemies of God, of all truth and true godlynes. Vnto these goddes of theirs, dyd they ascribe the fortune and successe of their power and of their kingdome. And so dyd their subiectes lykewyse, whiche dyd honour the Romaines for goddes and toke and esteemed them for inuincible.

The texte.

¶ And there was geuen vn to him a mouthe, that spake great thinges and blasphemyes: and power was geuen vnto him to do two & fourtye monethes.

And he opened his mouthe vnto blasphemye against God, to blaspeme his name and his tabernacle, and them that dwell in heauen. And it was geuē vnto him to make warre with the saintes, and to ouer|come them. And power was geuen him ouer all kinred, and tonge, and nacion, and all that dwell vpon the earth worshipped him: whose names are not wrytten in the boke of lyfe of the lambe, whiche was kylled from the beginning of the worlde.

Bothe Iewes and false christians of very pryde, malice, and obstinacye, haue blasphemed and persecuted the God of Israell, and the christen faith & Christe him selfe also the sauour of y[•] worlde, with deede, worde, statutes, & lawes and that a great deale ouerlong. Through Pilate their depute thei put our sauour Christ vnto death, and all the Apostles also, vnder their regiment and iurisdic|cion, vntill the tyme of Constantyne, and also more than .iii. hundred yeares af|terwarde. Here haue we again .xlii. monethes, for .iii. yeares & an halfe, and by these .iii. yeares & an halfe is vnderstanded thre hundred yeares & an halfe, in whiche time y[•] name of the true God & of our sauour Christ hath bene wonder|fully & manyfolde wayes blasphemed, & shamefully dyshonoured in his moste faithful seruantes & ministers, whom they haue most cruelly tormented & put to most painful death throughout y[•] whole Romishe Empire, onely for the true faithes sake in y[•] onely one god. His tabernacle, that is to say, y[•] temple of Ie|rusalem^{*} did they pollute & breake downe, withall y[•] seruice & religion of God. And after that, they began a sore battel & persecuciō against the christen faith, & against al faithful beleuers throughout y[•] whole world, by their deputes. In so muche that all the worlde must honour the kyngdome & dominion of Rome, and be obedient therunto, onely the holy electe excepte, whiche obserued y[•] word of God and his wyll, and refused their ydolatrie: And therefore a great number dyd suffer and were put to death by them.

The texte.

¶ If any man haue an eare, let him heare. He that leadeth into captiuite, shall goe into captiuitie: he that killeth with a swearde muste be killed with a swearde. Here is the pacience, and the faith of the saintes.

As thoughe he woulde saye: wilt thou heare howe the pryde, abhominacion and tyrannye hath or shall haue an ende? Than heare in one worde, howe the Assirians, Bybylonians, Medes and the Grecians had an ende: And euen so shall Rome also. Lyke as y[•] hath ouercome, robbed, spoiled murdered, shamed and condemned all the world, euē so shall it be serued againe also. And so shall it happen vnto all them, that doe lyke vnto them, as Christ

sayde in the garden. And therfore the angell and S. Iohn exhorte all christians (that are combred and oppressed with persecucion) and him selfe also whiche was banysshed into Pathmos & condemned of Domicianus for God and the true faithes sake, vn|to pacience in perfyte faithe in God, whiche shall once geue and sende a prospe|rous & a blissed ende vnto al suche afflicciōs. And shal eyther reforme y• rageing Romyshe kingdome, or els shal vtterly destroye it, as he hath done the other.

The texte.

¶ And I behelde another beast comminge vp out of the earth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he dyd all that the first beast could do in his presence, and he caused the earth, and them whiche dwel therin to worship the first beast, whose dedly wounde was healed. And he dyd great wonders, so that he made fyre come downe from heauen in the syght of men. And deceaued them that dwelte on the earthe by the meanes of those signes, whiche he had power to doe in the syght of the beaste, saying to them that dwelt on the earthe: that they shoulde make an ymage vnto the beaste, which had the wounde of a swearde and dyd lyue.

Whan as the Romyshe kyngdome, after the tyme of Iulyanus began to be diluידed into the east and west, and to diminishe for a ceason, than began a newe Romyshe kingdome and iurisdiccion, namely the Popes pompe: which was not onely in the spirituall iurisdiccion (as he dyd first pretende with his wordes) but also in secular power, and toke vpon him this power, euen with the sworde. And for this cause, this beast hath .ii. hornes, not with out a cause. And yet he wyll be named lyke the lambe, and Christes deputie or vicar, and wyll haue all power, as Christ hathe, bothe in heauen and in earthe. This beastes dragonishe speache maye well be esteemed, and taken for none other but for y• bloudye, mur|theringe, suspendynge, excommunicinge and banysshinge of the good Em|perour of the Grecians, because he dyd take al ymages out of the churches, and also the godlye byshoppes of the Grecians, because they woulde haue kepte their Easter, as they had learned of saincte Iohn the Apostle. This dyd no angell commaunde hym to doe, nor yet the worde of God, but onely this dragon or destroyer. This kingdome of papacie, toke vpon it all the power of the first beast the romyshe Emperour, and compelleth the christians to ydo|latrye and the seruice of false goddes vnder a priuie colour and a secret pretēce, as to further the true faithe the honour of the holy saintes, of the martirs, of the seruauntes of Christ, and of Christ him selfe. By the meanes of the whiche pretence, it came to passe in processe of tyme, that men did honour and worship euen the very deuyll, in as muche as they dyd performe and obey his wyll, transgressinge the seconde commaundement of ymages and strange goddes, which is euē as muche as to serue the deuil. This euil and wounde was healed longe before, of the godlye Emperour Constantine and of the holy bysshoppes throughout the whole christendome, and nowe this deuyll bringeth it againe into the churche vnder a pretence of holines, out of

y[•] which pretence did spring, departinge from the faithe, and decaye of loue, as the Chronicles testifie. What wonderfull tokens haue bene wrought in the papacie, and to what ende Christ him selfe dyd prophecye longe agoe vnto his disciples, and gaue them war|ning

of them: Vnto this seconde beaste, muste ymages be made euen accor|dinge vnto the pleasure of the dragon, and as the papacye wyll haue it with|out any respecte, whether it be conformable vnto the worde of God, or good and profitable for the conscience and soule of man or no.

The texte.

¶ And he had power to geue a sprete vnto the ymage of the beast, and that the ymage of the beaste should speake, and should cause, that as many as woulde not worship y[•] ymage of the beaste shoulde be kylled. And he made all bothe small and great, riche and poore, fre and bonde, to receaue a marke in their right handes or in their forheades. And that no man might by or sell, saue he that had the marke or the name of the beaste, other the number of his name. Here is wysdome. Let him that hath witte, counte the number of the beaste. •or it is the number of a man, and his number is syxe hundred, three score and syxe.

This bringethe the dragon to passe, to establyshe and confirme the wor|shipping of ymages, whiche began to doe miracles, and dyd speake, (to the great wonder of all men) somtyme with the helpe of nicromancie the science of the deuyll: by the whiche science, many of them came vnto the papacye as their owne stories doe testyfie. Out of this, dothe it folowe afterwarde, that whoso euer wyll not worship this ymage, the same must dye, euen as the papacye wyll haue it yet vntyll this daye. And with parcialite, geue them markes, that is excommunicate them, and dysherite them of their kyngdomes and here|tages, suche as wyll not worshyppe and honour their ymages. Here must men speake warely and circumspectly, that they dysplease no man, that they maye enioye lyfe, bodye, estimacion and goodes quietly. But goddes worde and wyll commaundeth otherwyse, and is an other maner of wysdome. God willeth, that this beastes number and errour shoulde haue an ende. Reken^{*} from the yeare of our Lorde, a thousande v. hundreth and .xx. backwarde this number of .vi. hundreth .iii. score and .vi. yeares and looke what tyme it was thā with the popes and the Emperours.

¶ The .xiiii. Chapter.

The texte.

¶ And I looked, and lo a lambe stode on the mount Sion, and with him an hundred and xliiii. thousande hauing his name and his fathers name written in their foreheades. And I heard a voyce from heauen, as the sounde of many waters, and as the voyce of a great thounder. And I hearde the voyce of harpers harping with their harpes.

Here foloweth, what rewarde they shall haue, whiche folowe not^{*} this horned beast, nor them that worship it. The lambe vpon the mount Sion is our Sauour Christ, rulinge and gouerning in his holy christen church, and sorowing for his faithful elect. This great number, after the customeable vse of the scripture, sygnifieth the infinite and exceeding great number of gods elect from the beginninge of the worlde vntil the ende therof, vnknowne vnto the whole worlde: Althoughe the number of the wicked and damned sorte be also a great number. These electe are they, whiche without feare, shame, or compulsion haue confessed, knowledged, honoured, spread furth, noysed abroad, preached and taught the name of the heauenly father before all the worlde, against all the spyte and resistinge of the deuyll, of all his ministers, and of the wicked worlde.

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The texte.

¶ And they song as it were a new song before the seate, & before the foure beastes, and the elders, & no man coulde learne y^e song: but the hondred & foure & fourtye thousande, whiche were redemed from the earth. These are they, whiche are not defiled with women, for they are virgins. These folow the lambe whither soeuer he goeth. These were redemed from men beyng the first frutes vnto God and to the lambe, and in their mouthes was founde no gyle. For they are without spot before the trone of god.

This heauenly voice, and moost pleasaunt musycke, is the incessaunt, continuall, and endles prayse, thankesgeuinge, reioysinge, mirthe and ioye of all faithfull and blissed in eternall blisse, in the kingdome of God and of our lord and sauour Iesus Christ. For they syng a new song, of a newe benefite, grace and acte of God whiche hathe fulfilled in Christ in tyme conuenient and before ordeyned and appointed, that thing whiche from the beginninge of the worlde, was promised vnto all holy patriarkes and olde fathers, and looked for of all people and nacions, and beleued vpon vnto saluacion of the electe, whiche are redemed with the deare pryce of the most precious heart bloude of Christ, shed vpon the crosse in the earth. These electe confessours and singers of laudes and prayses vnto God, are

they, whiche are not defyled with earthly, vnsemely pleasures of this worlde, more delighting in fleshly lustes and filthines, than in any right godly and christen loue of gods worde and heuēly vertues, chaste thoughtes, or right godly doctrine and ceremonies: in the exercyse wherof, they shoulde haue suffred no maner of pleasure, care or loue of any transitorye thing, to haue hyndred them. For this cannot be vnderstanded of any suche bodily chastitie or virginitie, as religious parsons, Monkes, Nonnes, Priestes, Deacons & suche other haue pretended & falsely made their boast of, vnto the world, whiche hath be founde to be so rare, and so groslye broken and negligētly kept, and so wonderfull seldome geuen of God vnto the vowes therof. And thoughte it were kept, yet was it not profitable and necessarye vnto the right, christen and godly religion and gods seruice of the Apostles, whiche is onely praysed and commended in y^e gospel and of S. Paule. Would God there were lesse of suche wylde grosse and wanton chastitie and virginitie, but lytle praysed of the most auncient holy fathers (Oh that it wer lykewyse lesse extolled and esteemed of the fathers of our time) seyng it hath bene so great a blot vnto Christes true religion. Here might muche be said, and muche more be lamented: our Lord graunt that it may sone be amended, and redressed. These holy frendes of God, as Enoche, Noe, Abrahā, Isaac, Iacob, Iudas, Ioseph, Daud, Moyses, and Aaron: These patriarches and prophetes, I saye, yea and without doubt Peter and Paule, with other infinite olde holy bysshops, are also in this register withal the blisse elect, and they are the most pleasaunt and acceptable frutes vnto the lorde, desierous of his mercye and grace, and beloued of him from euerlastinge, and ordeyned vnto his kingdome, as ioyfull and desierous first frutes, whiche men doe eate with a great lust, desire, and appetite with highe praise and thankes geuyng, as it ought to be. Their faith, is so acceptable and pleasant before God (as it was geuen them of his plentiful grace) that it beyng accompanied with true loue and hope, without the which it can not be, decketh and hydeth all their synnes, howe many, howe great, and howe greuous so euer they were. And vnto them all euyls and misfortunes (euen their synnes also) and all maner of thinges, hapned and ended vnto the best. As it hapned vnto Daud, Peter, Paule, and Marie Magdalene, and vnto al holy saintes and elect, sanctified through the bloude of the innocent lambe Christ our sauour. For althoughe all men

and all saintes are synners before God, yet for the lambes sake, in whome they truste, they are reputed without spot and blame before the iudgement seate of God.

¶ And I sawe another angell flye in the myddes of heauen hauinge the euerlastinge gos|pell, to preache vnto them that syt and dwell on the earth, and to all nacions, kynredes and tonges, and people, saying with a loude voyce: Feare God and geue honoure to him, for the houre of his iudgement is come, and worshyp him, that made heauen and earth, and the sea, and fountaines of water. And there folowed an other angell, sayinge: Babilon is fallen, is fallen, that great citie, for she made all nacions drincke of the wyne of her fornycacion.

The true and faithfull preachers of the holy gospell, are ofte called an|gels, as they maye well be. Of the whiche, the kyng Christ, sendeth manye in to the kingdome of heauen, accordinge as the state of the worlde at dyuerse times requireth. That the holy and sincere doctrine, the gospell might sone and frute|fully flye throughe the christen churche. Whiche thing the wicked dragon doth sore haue, and is greuouslye dyspleased therewith, and therefore he persecuteth it with muche falsehede, and with great power, throughe his ministers and de|puties. And yet notwithstanding the gospell of God remayneth euerlastinglye in his churche, euen from the beginninge of the worlde vntyll the ende, wherof no man in the worlde can excuse him selfe. For the voyce and trueth therof is this, bothe open and cleare: that God onely is the lorde, and that we must serue him in trueth and innocencye of lyfe, and shewe all loue and trueth towarde our neighbour, as the very naturall reason teacheth and all right and pure consciences (lyghtned with gods worde) do confesse. And the loude voyce of the gos|pell soundeth thus: Feare God, as godly children doe their moost louynge fa|ther, honour him onely, for all grace, and goodnes can come from none but from him onely: and feare his iust and rightuous iudgement (that it be not resisted) against all wickednes, vngodlines & vngraciousnes: And worship him onely with inuocacion, that hath made heauē and earth, and al that is therein. Against this gospell, dothe the dragon euermore speake, with his first borne and eldest sonne Antichristes: whiche syns Caims tyme, hath euer continued euen vntyll the aduersaries, whiche at this tyme doe openly resist the manifest and open knowen trueth, because they thincke and imagine, that it wyll be an hinderaūce vnto their pompe, pryde, vngodly and abhominable lyuinge. But this trueth and worde of God can not be hindered nor suppressed: Soner and rather must all that fall and be destroyed, whiche the dragon hath imagined and dyuised a|gainst this lambe, the worde of God, against this trueth and against all maner of right godlynes: as well the Babilonicall confusion, as all maner of wycked lawes and decrees and all maner of falsehede and tyrannye. The holy gos|pell, rightly vnderstande, shall beate downe, confounde and vtterly destroye that cursed and abhominable Babilon, how mightye and strong so euer it hath bene, for the great whoredome wherof she hath made all the worlde to drincke is nowe come to lyght and knowen.

¶ And the thirde angell folowed them, saying with a loude voyce: If any man worship the beast and his ymage, and receaue his marke in his forheade, or on his hande, the same shall drincke the wyne of the wrathe of God, whiche is powred in the cuppe of his wrath. And he shalbe punyshed in fire and brymstone, before y^holy angels, and before the lambe. And the smoke of their tormente ascendeth vp euermore. And they haue no rest daye nor night, whiche worshyp the beast and his ymage, and whosoeuer receaueth the print of his

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name. Here is the pacience of saintes. Heare are they that kepe the commaundementes and the faith of Iesu.

Here foloweth the iudgement and sentence of God against all them whiche worship this beast of Antichrist, resisting and withstandinge the gospell, and enuye and hate the lambe and wil robbe him of his honour dewe vnto him, and wyll dyffeaate Christ of his kingdome whiche God the father hath geuen him that he shoulde be kynge of all kynges, and also an euerlasting onely priest and immortall, whome Antichrist with his .ii. hornes goeth aboute & studieth to balysshe expell and ouerthrowe and to set him selfe vp, in the temple of the christē church, as thoughe Christ shoulde nothinge care for his church, but were absent and had forsaken it, and had broken his promisse. And as thoughe the gospell were in his (I meane Antichristes) power, and in suche an hart as is rather possessed with a deuyl of pryde, infydelitie, and of abhominable presumpcion to condemne the holy gospel, and to stablyshe and set vp al suche thinges as maye subuerte and ouerthrowe the gospell, as ydolatreous and supersticious ymages to be honoured in the church, hethenishe ceremonies onely inuented for pompe, couetousnes, pleasure, pastime, and to bleare and deceaue the simple. He geueth vnto his sworne champions his marke of supersticious orders wherwith he bewitcheth and inchanteth them, wherof neyther S. Peter nor S. Paule neuer made mencion nor neuer knewe. And besydes this he byndeth them with a wic|ked othe and a deuillyshe vowe, against all godlynes, and all to confirme and stablyshe his pompe and abhominable pryde against all heauenly and earthlye power institute and ordeyned of god, without all maner of shame and feare. Al they whiche consent vnto this damnable beast, or eyther worship or maynteyne him, they shall surely suffer the wrathe of God whiche is alreadye prepared in the Babilonicall cup, powred out of God, and redye at hande, wherof they shall drincke not onely in the botomles pit of hell, but also euen here in this worlde accordinge to the effecte and doctrine of gods worde, and to the preachinge of the holy prophetes, of Christ him selfe and of the apostles, w^tas muche shame, opprobry and destruccions as is possyble for them to haue in this worlde. And yf their vnrepentant harte shall heape vnto them selues the

treasure of y^e wrath of God, goyng forward in their wickednes without repentaunce, and neuer re|turning backe vntil their last howre, vntyll their very death, than is it not pos|syble but that their damnacion begon here in this worlde in all myschefe & wic|kednes and without sorowe repentance, or amendment, leauynge example vnto their posterite to committe and to maynteyne lyke wickednes, it is not possible, I saye, but that the smoke of their payne & torment shall ascende vp from euer|lasting to euerlastinge, without any maner of rest daye or night, with all those which dyd euer helpe vnto suche vngodlynnes or consent vnto it, & opened such a dore vnto wickednes, and woulde be extolled and praysed therfore, with their Antichristes marke contrarye to the holy token of gods electe, whiche they haue in their forehades, namely the holy worde of God, for the whiche they haue suffered muche payne and opprobrye, but with excedynge great pacience, for Iesus sake.

The texte.

¶ And I hearde a voyce from heauen, sayinge vnto me: wryte. Blessed are the deed, which herafter dye in the Lorde, euen so sayth the spirite: that they rest from their laboures, but their worckes folowe them.

In so great danger of the faithful vnder the iurisdiction of Antichristes abho|minacion with his .iii. hornes, and vnlawfull vsurped power vpon bodye and soule, vtterly against the worde of god, whiche is the onely comforte of al faith|full soules, is it necessary that some comforte come vnto them from heauen a|boue, whiche the lambe sendeth vnto all true christians, thorowe the holy gos|pell, which the spirite of God writeth in their hartes to beleue stedfastlye that it can not be otherwyse in this worlde, but that all they whiche wyll folow Christ must beare the crosse euen vnto death as Christe the innocent lambe dyd, but afterwardes shall they see nothing but euerlastinge saluacion merited & pur|chased vnto them thorowe the passion and death of Christe to the iustificacion and merite of eternall saluacion, of all the electe. Whiche comforte shall be muche greater in their soules in the kynkdome of Christe, than is possible for al the merites of man to deserue or obteyne: And speciallye at suche tyme as the glorified bodye shall be ioyned and vnited againe vnto the blissed soule, after the latter daie. And therefore the good workes of the faithful as thei doe not goe before their faith and loue, but are onely the frutes of them, euen so shall they not preuent the merite of Christ for all electe from euerlastinge, but as the spirit of Christ saythe, they folowe and come after them, whan they haue obteyned rest and peace thorowe the free grace and mercye of God, and thorowe the merite of Christes rightuousnes, after this, I saye, thorowe faithe haue folowed good workes out of an humble and obedient heart,

whiche workes the lorde wyl gra|ciouslye crowne as his gyftes, and receyue and rewarde them as acceptable vnto him.

The texte.

¶ And I loked, and beholde a whyte cloude, and vpon the cloude one syttinge lyke vnto the sonne of man, hauinge on his heed a golden crowne, and in his hande a sharpe spckle. And another angell came out of the temple, cryinge with a loude voyce to him that sate on the cloude. Christ in thy syckle, and reape: for the tyme is come to reape, for the corne of the earthe is ripe. And he that sate on the cloude, thrust in his syckle into y[•] earth, and the •arth was reaped.

Althoughe the right faithfull, garnyshed with good workes after y[•] worde of God, were euermore sure of their saluacion, yet not withstandynge the iudgement of God whan his tyme is come, goeth forwarde against all suche thin|ges as are set vp against the worde of God. As it was readye at hande at one tyme by reason of the obscuringe and blyndinge of gods worde amonge y[•] Ie|wes thorowe the cursed Talmud, wherunto they gaue more faith and credence, and cleaued more earnestly vnto it, than vnto the lawe of God and to the prolphetes. And lykewyse among the christians, specially among the hyghe bys|shops and prelates w^t their glorious tytles of Popes, Patriarkes, Cardinals Primates and suche other orders, of the whiche, one euer desiered to be aboue a nother, sekyng alwayes their owne glorye, lust, pompe, honour and dignitie, and not the wil of God, faithe, godlynes of lyfe nor yet the gospell whiche they haue alwayes pretended, falsely and craftilye to colour and cloke their myschefe and wickednes. As concerninge the Turkes faithe we can saye but lytle what their greatest faut, wickednes and beastlynes is, we haue had more knowledge by writinges than by any profe or experience. But it is to be feared, yf God be not mercifull vnto vs, we shall learne it soner than we woulde. In the myddest of all this thorowe the trompet of the gospel beyng blowen out in our tyme af|ter a wonderfull sorte, thorowe the spirite of Helyas, whiche appeareth & com|meth

abrode plentiouslye and effectuouslye, is rysen and daylye ryseth suche a mouynge and sterringe vp of mens hartes, suche a knowledge of the truth, such a lyght and lanterne of doctrine, and such a iudgement of Antichristes workes, suche a feare of the wrathe of God: so that there is a good hope that y[•] holy and holsome seede of gods worde so plentiously sowne and spreade abroad, shall not returne againe without great frute and edif•enge of the faithe and the lyfe of men. For as for the Iewes whether they wyll or no, they must nedes despaire of their workinge, their faithe, their doctrine, and

of all their state, whan as they see that the whole kyngdome of heauen, (whiche they take to be theirs peculiere,) to be taken from them and to be made common vnto all them that feare God thorowe the whole worlde more than euer was founde by them. Euen so also amonge the christians, the doctrine and profession of the holy gospell, true faythe and all godlye vertues, shall waxe and increase in the heades and rulers of the christendome as it shall also be ioyfullye receyued of all true Christen subiectes, notwithstandinge that the number of them shall alwayes be least: And also the knowledge, vnderstandinge, lernynge and readyng of the holy scripture shall somewhat increase amonge the spirituall prelates, as it shoulde be hoped for and with most earnest and feruent prayer desired and called for of god. And it is well to be thought and to be beleued, that the Lord wyll doe his parte also euen in suche wyse as is here promysed so y^e Antichrist beyng thus put to shame (but yet remayninge styll impenitent) shall be reaped downe with the syckle of gods worde thorowe the spirite of Helyas, and shall be cut downe & thresshed, not to the destruccion but to the profyte, edificacion, and saluaciō of the world. This hath our Lorde and sauour Christ brought to passe, whiche is alwayes the heade of the churche, who is not onely present therewith, but also doth graciouslye rule and gouerne it, edifieth and helpeth it, and he with and roteth out the enemies and aduersaries with the sickle of his rightuous iudgemente, and shall vtterly banyshe and consume them accordinge vnto his moost victorious and muincible worde.

The texte.

¶ And another angell came out of the temple, which is in heauen, hauynge also a sharpe syckle. And another angell came out from the aultar, whiche had power euer fyre: and cryed with a loude crye to him that had the sharpe sickle, and sayde: thruste in thy sharpe sickle, and gaddre the clusters of the earthe, for her grapes are ripe. And the angel thruste in his syckle, on the earth, and cut downe the grapes of the vyneyarde of the earthe: and caste them into the great wynefat of the wrath of god, and the wynefat was troden with|out the cytie, and bloude came out of the fat, euen vnto the horse brydels by the space of a thousande and syce hundred furlonges.

Lyke as before the iudgement of Antichrist and his felowship was prophesied in this world, with the spirite of Helias and with the syckle of the gos|pel: euen so doth the spirite of god in this place prophecie further of y^e other iud|gement which shal happē afterwarde at the latter daye vnto these obstinate, im|penitent and blynde contemners of gods iudgemēt in euerlastinge damnacion after the latter iudgement. Whiche damnaciō (or hell) is here vnderstande and signified by the great fat of gods wrathe, where all the wicked shall come together, and with one stampe & treadinge of gods iudgement, sentence, and rightu|ousnes, shal be euerlastingly trodē, as muche more greuouslye thā by y^e worldly and temporall punishment in

this lyfe, as the heate of the fyre is more painefull and intollerable vnto the bodye of man, than are the cloudes vnto y^e earthe

or any darkenes vnto the eyes. Whiche so greuous damnacion and destrucciō is sygnified by the feareful bloude whiche floweth ouer the earth that the hor|ses treade therin euen vnto their brydles. Thus vseth the holy scripture to des|crybe and paynt the greuous and terryble iudgement of God, by suche greate, vgsome and terryble figures.

¶ The .xv. Chapter.

The texte.

¶ And I sawe another sygne in heauen great and maruellous, seuen angels hauynge the seuen last plages, for in them is fulfilled the wrathe of god. And I saw as it were a glassy see, myngled with fyre and them that had gotten victorie of the beaste, and of his ymage, and of his marke, and of the nomber of his name stande on the glassye sea, hauynge the harpes of God, and they songe the song of Moses the seruaunt of God, and the songe of the lambe, sayinge: Greate and maruellous are thy workes Lorde God almighty, iuste and true are thy wayes, thou kyng of saintes. Who shall not feare, O Lorde, and glorifie thy name? For thou onely art holy, and al Gentiles shal come, and worship before thee, for thy iudgementes are made manifest.

This is a nother prophecye of the holy apostle S. Iohn reueled and opened vnto him of god, that against all the wyt and rea|son of man, against al worldly power, against the diuises, ymalginacions and hinderances of all enemyes and of all the wick|ed, the gospell shall ryse vp in the dominion of the Romaynes thorowe the dysciples of Christ, thorow the holy goost and tho|rowe the wonderfull and meruelous power of God. And also many heuy plalges shall come vpon those wicked and vngodlye people and vpon the myghtie rulers of this worlde whiche studye and go about to hynder the procedynge of the gospell. All these plages are rekened one after a nother thorowe the .vii. angels and the .vii. vyalles. This sea of glasse myxed with fyre, sygnifieth the wickednes of this worlde and al wicked enemyes and aduersaries of the trueth and doctrine of the gospell, and of all Christen and innocent conuersacion, and of all godlye liuynge. Against whiche enemyes at all tymes in this worlde and specially at the first beginnyng and springynge vp of the gospell and christen religion, the holy electe were fayne to lye in felde and to warre: Against the Ie|wes with miracles: against the heathen with holy scripture: against the suttell Philosophers and worldlye wyse men, with the faythe that the gospel teacheth, and with an innocent and a godly

lyfe: against the tyrannes, and the violence of the Romaines, with pacience:
Against ydolatrie & false seruice of God, with stedfast constantnes euen
vnto death, cleauynge vnto the vnderstandynge and sentence of the trueth.
And thus thorowe the power of Christ and thorowe the spirite of Helias,
they haue gone thorowe them and gotten the victorie against the olde
dragon and his wicked spirites and against all vnfaythfull in y^e whole worlde
and in al nacions. And the laude, honoure and triumphe of this victorie they
ascribed to no creature but onely to Christ whiche alone can ouercome the
wickednes of the worlde, all lyes and falsehede, the deuyll with all infidels in
spyte of all their tyrannye. And therfore as Moyses dyd synge a song of
prayse and thanks geuyng after the destruccion of Pharaon & after the
ioyfull victorie of the children of Israell, euen so also dyd they synge vnto
him the song of the lambe whiche belongeth and is dewe vnto him onely,
sayinge: It is gods worcke and not ours, whiche the almightye hathe
wonderfullye and graciously

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wrought for vs, for his owne glorious sake, whiche is rightuous in his
iudgementes and true in his promyses, whose wayes are iudgement &
grace, rightuousnes and trueth, whiche onely preserueth the faithfull electe,
as a puyssaunt and mighty lorde, and as a faithfull and louynge father,
whome all men ought to feare with suche reuerence as godly childrē geue
vnto their fathers, and with all hartye obedience: other wyse than the
wicked, whiche lyke vnfaithfull & contemptuous children doe despyse and
contemne their omnipotent and almightye God and father, and rightuous
Lorde and iudge whiche knoweth all thinges. And therfore he is to be
prayed and most highly exalted in the congregacion of the faithfull, as he is
euerlastingly hated and cursed of the wicked and damned sort to their vtter
and eternal damnacion. And no man can hynder or auoyde it, howe strong
and mightye so euer the Emperour of Rome is, as Domicianus, Nero and
other, but that al nacions shal heare, beleue and receyue the holy gos|pel,
whan the tyme is ones come, and shall honour and worship the onely
eternall almightie God, and his Messias promysed vnto them, the sauour of
the whole worlde, and the redemer of all faithfull electe.

The texte.

¶ And after that, I loked, and beholde the temple of the tabernacle of testimony
was opē in heauen, and the seuen angels came out of the temple whiche had
the seuen plagues, clothed in pure and bright linnen, and hauynge their
brestes girded with golden girdels. And one of the foure beastes gaue vnto the
seuen angels seuen golden vyalles full of the wrath of God, whiche lyueth for
euermore. And the temple was full of the smoke of the glorye of God and of his

power, and no man was able to enter into the temple, til y[•] seuen plages of the seuen angels were fulfilled.

Nowe as the gospell is come abrode in to the worlde thorowe Christ and his Apostles, to the synguler profite of the faithfull and elect, and to the saluacion of their soules, euen so is it a stomblynge stone, offence, cōdemnacion & an hurte or losse vnto the wicked, and specialllye vnto the kyngdome and dominion of Rome for a long space, whiche hath resisted it with force, with dyuerse assaultes of body, goodes and possessions against the true faith, and with cruel tyranny, whiche the almightye and rightuous god at his tyme, hath alwayes taken in hande to punyshe most greuouslye, and hath brought it also to passe. The ope|nyng of the tabernacle of testimonye, is the manifest fulfillynge in the newe testament, of those mysteries and secretes, whiche were hydden and signified in the olde testament vnder diuerse ceremonies. The seuen angels whiche came out of the temple, are the multitude of ministers and preachers of the gospell: which serueth vnto the wicked for the increase and augmentaciō of their dam|nacion. For the whiche cause they maye be called plages (as Christ was called of Simeon, a fall) but to the comferte of saluacion vnto the electe. These an|gels and euangelical preachers must be pure in al their conuersacion, and must haue their breastes girded about with faith and loue with all the harte, soule and mynde, garnyssed with all godly vertues. To one of the angels dothe Christ geue (thorowe the .iiii. beastes as is also signified in the .iiii. Chapter) power to bringe furthe and to publyshe abrode the gospell, whiche maye be signified by the vyals full of the wrathe of God against the wicked and vnfaith|full. But full of grace and mercye vnto the faithfull whiche abyde and suffer bothe payne and ioye, welth and woe. And thus is the temple of God the Chri|sten church, fylled with swete smellinge smoke of the prayse, honour and good|nes of God, truly confessing and knowledginge the power and might of God.

And the church of Christ coulde not be at rest, nor coulde not quietly prosper, vntyl these .vii. plages came forthe, of the which plages the gospel, beyng pre|ched by the ministers of God, wherof there were a great multitude sent of god, was the occasion.

¶ The .xvi. Chapter.

The texte.

¶ And I hearde a great voyce out of the temple saying to y[•] seuen angels: go your wayes, poure out your vyalles of wrathe vpon the earth. And the first angell went, and powred out his vyalle vpon the earth, and there fel a noysome

and a sore •otche vpon y• men which had the marke of the beaste, and vpon them which worshipped his ymage. And the seconde angell shed out his vyalle vpon the see, and it turned as it were into the bloude of a dead man: and euery lyuinge thing died in the see. And the thirde angell shed out his vyalle vpō the riuers and fountaynes of waters, and they turned to bloude. And I hearde an angell saye: Lorde, whiche art and wast, thou art righteous and holy, because thou hast geuen suche iudgementes, for they shed out the bloude of saintes, and prophetes, and therfore hast thou geuen them bloude to drinke: for they are worthy. And I hearde another out of the aultar saye: euen so Lorde God almightie: true and righteous are thy iudgementes.

THe mercye of God vouchsaued to preserue, augment & to pros|per the regiment of the Romaynes, at y• beginninge of y• whiche whan it was in most quietnes, the tyme was come that Christe shoulde be borne. And God offered his grace vnto this kyng|dome and sent them his holy gospell thorowe the holy apostles to the synguler welth and profyte bothe of that kyngdome and also of y• whole earth: out of y• which y• world might lerne peace, loue, humilitie, pacience, gentilnes, temperance and all true vertues, and speciallye faithe in the one onely God, and hope of saluacion in tyme to come, & also true christen loue one to another. This dothe the gospel and all wrytnges of the apostles exhort and moue men vnto, mooste earnestly. But this so holy and profytable doctrine, and inuincible trueth hath the dragon alwayes withstanden and resysted, with his beast the Empire and regiment of Rome, the first and seconde, wherof is spoken before. And for this cause this kingdom hath wel deserued many and diuerse punishementes, whiche the lorde God hath permitted thorow his minist|sters of rightuousnes whiche are to be vnderstande in this place by the angels and the vials full of plagues whiche are come and fallen vpon the dysobediente and the contemners and despysers of faithe, loue and of the trueth. The firste* plage is fallen vpon all ydols and false goddes whiche they had set and packed together in one tempel of Pantheon, that is to saye all goddes. But the y|dolatrie of these false Goddes was subuerted and ouer throwen thorowe out the whole Empire of Rome thorowe the holy gospel as the Chronicles doe euidently testifie. Thus dyd the religion and gods seruice of the Romay|nes first fele the wrathe of God againste their wylles, but all hapned vnto the faithfull for the best to the honour and glorie of God and to the furtheraunce and profyte of the Christen churche and congregacion. The seconde plage of the seconde angell, is the seconde iudgement of God againste the relgiment of Rome, and this is imbeselynge and dimynyshe of their power and dominion▪ many landes and people fallynge from them, and that with muche bloude sheddyng of the Romaynes as it is playnely mencioned in the stories, as of Nero, Domicianus, and Iulianus and dyuerse other.

The thirde plage maye be vnderstande of the destruccion of the cite of Rome thorow y^e Gothes & wandalles and other enemyes of the Romaines▪ which had no maner of lettes or hynderaunce neyther of hylles nor of dales, of see nor of waters, neyther by any host or power of men nor yet by any strength or keping of cities. Of this plage of the Romaines al stories make mencion at large. And as than had y^e bloody kyngdom of Rome an end, for the whiche cause the angel crieth iustly, lorde thou art rightuouse. &c. The angell of the waters may be talken for the angell of God whiche did gather together suche a great multitude of people, which came altogether against this kyngdom, because it had so long plagued al people and shed so muche holy martirs bloode for the true and christē faithes sake which must nedes be reuēged. And therfore is this rightuous and manifest iudgement of God prayesd againe the seconde tyme, and preached of goddes angels with highe thanckes geuyng.

The texte.

¶ And the fourthe angell powred out his vyall on the sunne, and power was geuen vnto him to vexe men with heate of fyre▪ And the men raged in great heate: and spake euyll of the name of God, whiche hath power ouer those plages, and they repented not, to geue him glorye. And the fyfte angell▪ powred out his vyalle vpon the seate of the beast, and his kyngdome waxed derke, and they gnewe their tonges for sorowe, and blasphemed the God of heauen for sorowe and payne of their sores, and repented not of their dedes.

The fourthe plage went ouer the seconde regiment of Rome whiche had both the temporal & spiritual gouernance, and was twise worse than the first. For as muche as thorow her .ii. hornes it had power bothe ouer bodye and soule, ouer the doctrine, and ouer the polytike lawes, with mouthe and hande, againste God, and also against the temporall gouernaunce, against Christe and all his ministers. Howe it hath dealte with the Emperours, and what rule they haue kepte amonge them selues one Romyshe Pope against another practising all wicked sciences of the deuil bothe with quicke and also with deade mē, against many good and godly Kynges and Emperours: and againe how ofte Rome and the Papacye hath bene greuously plagued of God with rebellyon, treason, murther, poysonyng, nigromancye and with suche other kindes of wickednes as are neuer herde of in any other storyes, we maye reade in the storyes of the Popes and of the Emperours, from the time of Charles the great vntyll late dayes. That by this meanes the summe of christen vertue and godlynes is turned into very desceite, fraude, falsehede and hipocrisie. And the moste parte of all the wicked Popes were religious men and mooste false traytours to the gospell of Christe. As for repentaunce there is none founde by this deuylshe flocke. The fyfte angell with his fyfte plage fallen vpon the seate of pestilence, is rebellyon and resistance against the gospell rayesd vp thorow false teachers whiche haue preached bothe without, and also against the holy lawe and scripture of the

lorde, and haue rayled against many godly and faithfull men, leauynge and refusynge holy scripture and settinge vp the studie of Aristotle in the steade therof, whiche in the papacye hath bene more regar|ded and esteemed than the holy worde of God. By the meanes wherof so many greuous errors are crepte into the church as well in matters of faythe and relygion, as of dyscipline and Christen behauour.

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Muche deuision, many sectes by the meanes of so many orders of religions, and so many glorious names and tytles, yea and heresy es also. Of the which al stories are full, from Emperour Fryderiche the first of that name vntyl y^e ende of the thirde Frydierche. In the whiche tyme there was muche trouble raysed vp in the christendome in the seculer iurisdicc ion, thorowe the Turke, and in the spirituall thorowe the beggyng orders of religious parsons and of the hyghe heathnyshe scholes and vniuersities. Of the which times muche might be wryt|ten, heuy inoughe to be red, but to auoyde tediousnes vnto the reader, it shall be intermitted at this tyme.

The texte.

¶ And the syxte angell poured out his vyall vpon the great ryuer Euphrates, and y^e walter dried vp, that the wayes of the kynges of the east shoulde be prepared. And I saw thre vncleane spirites lyke frogges come out of the mouthe of the dragon, and out of y^e mouthe of the beast, and out of the mouthe of the false prophet. For they are y^e spirites of deuyls, workynge miracles, to go out vnto the kynges of the earthe and of the whole worlde, to gather them to the batayle of y^e great daye of God almighty. Beholde, I come as a thefe▪ Happie is he that watcheth and kepeth his garmentes, lest he walke naked, and men see his fylthines. And he gathered them together into a place called in the Hebrue tonge Armagedon.

Consyder and waye yf this angell maye not sygnifye the spirite of Helias in oure tyme, whiche spreedeth abrode the gospell in to all the worlde, bothe with worde and dede to the confusion and vtter destrucc ion of all errors, and to the profyte and reformation of the worlde in all states and degrees. For this seede can brynge forthe no nother frute. But the great Eulphrates▪ of the pretended spiritualtye, is so sore fallē from their first rule, that it is become more worldly and secular than the very secular state, in so muche that it is vtterly dried vp and wythered from the gospel sincerely preached. Which is not to be merueyled at, for it is euen of very necessitie. For falsehede, deceyte, lyes and Hypocrisie must be opened and dysclosed by the trueth of gods word, and by the preachinge of the gospell: that sincere loue, trueth and faythe in the worde of God, with a sure confydence of the

harte in the lorde God, myght be taught and prynted into the naturall wyt and vnderstandinge of man. And therefore it is necessarie that suche wrestynge of the true knowledge and doctrine shoulde be dysclosed vnto suche as haue any vnderstandynge and are not vtterly corrupte, euen vnto worldye princes and hygher powers, and that the innocencye and cleannes▪ and also the synguler profyte of the doctrine of the gospell might come to lyght that they myght see and confesse that it is the very trueth, and so acknowledge and imbrace this Sunne rysinge vp. Althoughe this doctrine be to stronge for their bloude and fleshe and they beyng fleshlye, ouer weake in strengthe to lyue after the gospell. Nowe against this euangelicall Sunne and manyfest knowledge of the trueth, shall aryse .iii. maner of enemyes whiche shall assaulte it. First the deuyllyshe dragon, the great enemye of God and of all goodnes, the botomles pyt of all wyckednesse, with whome the mercye and goodnes of God dalyeth and playeth to shewe and declare his mercye and goodnes manifestlye before men. The seconde is the beaste at Rome, of whome we spake before, the very right Antichrist, whiche speaketh and worketh all that he can against the gospell of Iesus Christe, wherunto he preferreth his decretalles, and wyll be Lorde ouer

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the scripture, ouer the churche and ouer the whole world, and yet he wyll be talken and estemed for the vycar and debyte of Christ, and S. Peters frende, and the most holy father, and for the head of the whole holy christendome. And who|soeuer contraryeth or gainesayth this, he must dye, and also be cursed and made the deuylls, by the power of this beastes mouthe. The thirde is the false prophete: not one person but an whole order and multitude of byshops, and rely|gions parsons, monckes, friers. &c. Whiche by their office and callynge ought to mainteine and supporte the true doctrine, but haue appoynted and bent them selues, their whole lyfe and state, vtterly against the doctrine of the gospel: that nothing can be more vnlike the state of the Apostles, eyther in doctrine, religion or lyfe, than is their order and state. Wherof it is not nedefull to make manye wordes, howe they haue alwayes resisted the doctrine of the gospell. These are suche .iii. foule vncleane spirites, as none can be founde more vncleane, whiche notwithstandinge doe worke great tokens and miracles. The deuyll with great wonders bothe amonge the Turkes and the Christians. The papacy, by forcerye, witchcrafte and nigromancie. The monkes and religious spirituall sorte withall suttlytie, falsede & crafte of suche miracles as are or haue ben done wherby (as it hath ben & is euident inoughe) they haue begyled bothe riche kin|ges, princes and y[•] whole world, of their goods & possessions, thorow their false doctrine. And they fight and kepe batel alwayes against y[•] holy gospel, as Gog and Magog did against Ierusalem, with dyuerse victories and triumphes, but they shal be ouercome at length thorowe the power of gods worde, and of y[•] gos|pell reueled and come to

light, thorowe the spirite of Enoche & Helyas, of the whiche is before mencioned, in the great daye of God the almighty, which shall come at suche tyme as no man is ware of, and whan all men thincke to be most sure euē at suche tyme as the wickednes of these .iii. spirites shal be most strong and at the highest. As than shall the godly ministers of the gospel, indewed and strengthned with the spirite of Helias, ioyfully come furthe against these deuils and against al maner of errours bothe of the faith and of the outwarde lyfe. As than shall those be happye whiche watche and are careful with great diligence for the christen doctrine and religion, whiche are clothed with the power of the holy goost and with a right zeale, whiche set furthe the workes of God, as dyd Helyas, not onely with wordes and wrytinges, but also with lyfe, deedes, exam|ples, continuaunce and constantnes in goodnes, without any pryde or desyre of vayne glorye, that no man shall euer see any shame by them. But the iudgemēt of God hath gathered the .iii. vncleane spirites into one place, into the eternall fyre of damnacion, and euerlastinge shame, payne, and confusion, whiche is prelpared and promysed to the deuyll and his angels. For Harmagdon maye syg|nifye as muche as the iudgement of curse.

The texte.

¶ And y^o seuenth angel powred out his vyalle into the ayre. And there came a voyce out of heauen from the seate, sayinge: it is done. And there folowed voyces, thonderynges, and lightnings: and there was a great earthquake, suche as was not sence men were vpō the earth, so mightye an earthquake and so great. And the great citie was deuyded into thre parties, and the cyties of al nacions fell. And great Babilō came in remembraunce before God, to geue vnto her the cuppe of the wyne of the featcenes of his wrathe. Euery yle allso fled away, and the mountaynes were not founde. And there f•ll a great hayle (as it had bene talentes) out of heauen vpon the men, and the men blasphemed God, because of the plage of the hayle, for it was great and the plage of it sore.

This seuenth angell is more harde & vncerten to interprete and to expounde, than all the other. Lyke as it is more vncerten to wryte of thinges to come, than of suche thinges as are alredy past. It may wel be a great feare in tyme to come that y^o kyngdom of the Turkes for a short space, shal be a great plage & sorow, an heuy iudgemēt ouer the corrupte & decayed christēdome. Whiche plage may here be founde & marked out of these wordes, y^o it shal happē & come to passe belfore suche tyme as the Lambe & his ministers shal rule vpon y^o earth, that both Iewes & heathen shal be conuerted vnto Christ y^o it may be sayde, it is al done, and so vp y^o the full end of the worlde to come, & the terrible iudgement of God to fal vpō one

sorte & parte of men whiche shall than be a lyue, whiche is y[•]first parte. And the other part is of them whiche shall ryse vp vnto euerlastynge salluacion. And y[•] thirde, is of them which are already damned, which is and shalbe the greatest part. Vnto whom this iudgemēt, & all that shal goe before or come after it, shal be more fearful & terrible thā any hart can thincke, or any tounge ex|presse, which terrible & heuy thing is here sygnified (as muche as is possyble) by the terryble voyces, thonders, lightnings, earthquakes, & ouerthrowing of the greatest & mightiest cities & kingdomes, as Babilō & Rome were. What thing can be thought or ymagined more terrible & fearfull? Whiche thing this cursed and damnable worlde shall and muste suffer by the rightuous iudgemente of God, and it muste fele the great wrathe of God, forasmuche as it hath alwayes despised the blessed gospel and Christ our sauour and redemer. And therfore the great and heaue stroke and plage of gods rightuous iudgement shal fal vpon the worlde, and yet shall it not amende them, but as damned parsons, shall cast and set them into euerlastinge blasphemye of God wherin they are hardened, and wil not amende. Whiche is the highest & greatest plage that the lorde God maye or wil sende vpon his enemies.

¶ The .xvii. Chapter.

The texte.

¶ And there came one of the seuen angels, which had the seuen vialles: & talked with me, saying vnto me: come, I wil shewe thee y[•] iudgement of the great whore that sytteth vpon many waters, with whome haue committed fornicacion the kynges of the earthe, and the inhabitors of the earth are droncken with the wyne of her fornicacion. And the spirit calried me away into the wildernes. And I saw a woman syt vpon a rose coloured beast, full of names of blasphemye, whiche had seuen heades and ten hornes. And the woman was arayed in purple and rose coloure, and decked with golde, precious stone, and perles: and had a cup of golde in her hande, full of abominacions and fylthines of her fornicacion. And in her forheade was a name wrytten, a mistery, great Babilon, the mother of whor|dome and abominacions of the earth. And I saw the wyfe droncken with the bloude of saintes, and with the bloude of the witnesses of Iesu. And when I sawe her, I wondred with great marueyle.

O Ne of the seuen angels whiche spake of the seconde kyngdome and iurisdiccio[n] of Rome, & of y[•] beast with .ii. hornes, commeth now againe & wyll speake more largely, & sufficiently of Anti|christ, whiche is his chiefe pricke▪ & marke wherat he wil shote. Whom he nameth here w^t a new name, the great whore, whiche wil be y[•] head & chiefe gouernour of many naciōs whose special abiding is in y[•] lande named Italy, which lieth in y[•] see,

in maner as y[•] lesser Asia dothe. With this pompous, suttil, deceitfull & shameles, lecherous & proude state of y[•] papacy haue kinges cōmitted whordō almost these thousāde yeares,

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beyng sometyme frendes together, and sometyme enemyes, sometyme one in his chiefe fauour and sometyme another: And thus haue all Christen kyngdoms suffred them selues to be ruled and ledde, yea to be put in feare, and againe in cōlforte and ioy by him, what with his suspendinge and cursynge, vntyll he crepte so farre into the church of God, and became the highest desolacion and decaye therof that euer was. This woman vpon the rose coloured beast, is not onely arrayed with red scarlet robes▪ lyke as his Cardinales are (otherwyse than euer Christ, or his humble Apostles, bysshops and spirituall ministers were) and like bloud• thurstye soudyers, but rather with muche Christen bloude sheddyng vnder y[•] pretence of the punyshment of heresy, as all that must be named which hath bene spoken or written against the pompe, vsurped power and tyranny of the papacye. This woman is also arrayed with suche infinite variable colours and ornamentes of monkery and with dyuerse lyueres of religious orders by whome she would haue had both honour and profyte, whiche with their names and sectes haue obscured and blemysshed the name of Christ, wherof S. Paule doth complayne to the Chorinthians as an vnsemyng thinge, as it is in dede a great blasphemye that the names of S. Benet, S. Austen, sainte Fraunces, shoulde obscure the name and honour of Christ our onely sauour and redemer. This woman besyde her variable garmentes, hath also taken vpon her (for to set furth her pryde, dignite, and estimacion withall,) to rule ouer all Christen Kynges and Princes, whiche she hath brought vnder her and made subiect and contributorye vnto her with falsehede and lyes, vtterly against the doctrine of the holy gospels, *Vox autem nonsic*. So shall not yee: And also against the example of Christes fetewasshyng. And lykewyse against the holy order and com|mendacion of sainte Peter, whiche had neyther golde nor syluer. And against the order of the holy Apostle sainte Paule, whiche to auoyde offence and to opē the gospels wouldeerne his breade with his handes, as other of the apostles al|so dyd. This whoryshe woman hath garnished and decked her selfe farre other|wyse, not with diuerse and many vertues, but with precious stones, golde and syluer. &c. The cuppe of golde, is not the loue of Christ, the christen faith, nor the lawe of God, but muche rather all the Popes decrees, decretalles, bulles, pa|tentes, dyspensacions, suspensions and cursynges. This is the very abhominacion of whordome, that she might playe the whore at her pleasure after this fas|shion, with pompe, auctorite and lust without any shame or feare beyonde all measure: And all this vnder the name and pretence of Christ, and of holynes, in the honour of God and for

the welth of the soule, whiche thorow him are y^e lonlger the more vnblest and vnhappye. And therefore for the name of the christen church, he hath deserued a nother name, that is, to be called more worthylye the whore of Babilon, the mother of all abhominacion, ydolatrie, and of all fallyng vnto hethenyshe supersticions. The innocent bloude of the holy godly prophetes and preachers, whiche the right christen church hath neuer l^ocked, hath this whore, the proude glorious papacye, shed so without nomber or measure, tyll she was so dronken therewith, that she toke and esteemed suche tyrannye for a godlye zeale and feruencye, and hath perswaded her selfe, that men must suffer it and be content therewith, what soeuer she dyd, yea althoughe she shoulde sende faithfull soules vnto hell by heapes. Is not this a great meruell vnto all men of vnderstanding? and an offence and slander vnto al vnfaithful, as Turkes, Iewes and other? and an intollerable violence & oppressiō vnto the whole world?

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I wyll not say euen vnto the very inhabitours of Rome, and to all right faithfull hartes.

The texte.

¶ And the angel sayde vnto me: wherfore merueylest thou? I wyl shewe thee, the mystery of the woman, and of the beast that beareth her, which hath seuen heades and ten hornes. The beast that thou seest, was & is not, and shal ascende out of the botomles pit, and shal go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the booke of lyfe, from the begynnyng of the worlde) when they beholde the beaste that was, and is not. And here is a mynde that hath wysdome.

In this exposition and declaracion good christen reader) hast thou this comfort, that this woman, the cursed damnable papacie shall haue an ende: not in the worlde, wherin Antichrist shal haue his place so long as the worlde shal cōtinue and endure, but in the hartes and consciēces of the faithful Christianes, in all states and degrees, whiche shall withstande and reprove him, and shall hynder and let his presumpcion and no more feare his thonderboltes, neyther regarde nor esteeme his suspensions and cursynges, nor take no power nor auctorite at his hande any more. And as for the beast whiche beareth her, whiche signifieth the Romyshe prescripcions, the papall seate, his indulgence, pardō, and excommunicacion, shall be taken and esteemed as it is, and as it is known to be vnto all the worlde out of the holy and manifest gospell: And therefore he shall not cease to persecute with the helpe of suche kynges as are as good and vertuous as him selfe, and he shal couet alwayes to clyme vp and to be hygher and hygher, vntyll at length he shall fall downe into euerlasting

perdicion before God and all the worlde, whiche shall wonder therat, and speciallye y^o wylked and vngodlye, whiche are not electe vnto saluacion, whiche had pleasure and delyght in suche pompe, pryde, dygnite, tyrannye, and abhominacion as he dyd vse: They shall wonder and meruell, I saye, whan they shall see the papacy to be throwen downe from heauen into the damnacion and pit of hell, lyke as it hapned vnto his father the great dragon the deuyl, luke the .x. Now the knowlledge of the iudgement of God and of his trueth by the gospell, whiche teacheth vs to knowe bothe Christ and Antichrist, is a syngular wysedome and a great gyfte of God.

The texte.

¶ The seuen heades are seuen mountaynes, on whiche the woman sytteth, they are also seuen kynges. Fyue are fallen and one is, and another is not yet come. And when he com|meth, he must continue a short space. And the beaste that was, and is not, is euen the eight, and is one of the seuen, and shall go into destruccion. And the ten hornes whiche thou sawest, are ten kynges whiche hath receaued no kyngdome as yet, but shal receyue power as kynges at one houre with the beaste. These haue one mynde, and shall geue their po|wer and strength vnto the beaste. These shal fyght with y^o lambe, and the lambe shal ouer|come them. For he is Lord of lordes, and kynge of kynges, and they that are on his side, are called, and chosen, and faithfull.

This vision of the seuen hylles, agreeth well vnto the seuen hylles whiche are in the citie of Rome, of the whiche she hath made her boast and triumph, as she hath also done of the seuen heade churches. And howe many the kingdoms are wherupon he hath sytten appeareth by the chronicles. And whiche of them are fallen from him and forsake him we see daylye. But he that shall come and remayne for a shorte space, that same parauenture shall be the kynge of y^o Tur|kes, whose infelitate and tyrannye, maye soner be reformed mollyfied and alte|red (after mans iudgemente) by the gospel, & by the instruccion of gods word, may soner be brought vnto the religion and true faith of Christ, that the proud

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seate of Rome & her adherentes. Thus may y^o be the eight beast as y^o papacie or see of Rome is the seuenth, but it shal sone be iudged vnto damnacion. The .x. kynges receyue not y^o kyngdome of God, vntil they receyue the gospel of Christ, not of Antichrist, but of the spirite of Christe. But in the meane tyme they shall receyue power and authorite of the beast, whiche power they shall exercyse and practyse to ouercome y^o lambe. & to oppresse the gospell for the pleasure of the. ii. horned beast. But y^o lambe,

the worde of God, y[•] reuelacion of y[•] holy and godly doctrine and truth, the grace of God, the lorde Christ, shall ouercome them. For they shall vnderstāde and beleue that there is a lorde of al lordes and a kyng of al kynges. To whose kyngdome the electe which are called of God from euerla|stinge, doe apperteine. And thus shal the. x. kynges shortly hate the whore w^t her court, and shal turne her naked out of y[•] florishyng and bewtifull rayment wher|with they and their auncientries haue garnished & annowrned this whore & her harlottes, & by y[•] meanes haue geuē occasiō vnto suche pryde & vnchristen pompe (I might wel say vnto suche Luciferyshe pryde,) for as muche as he wyl be like and equall vnto Christ, and the brydegrome of the holy church, where as he hath geuen a great offence and slander vnto the holy church, & in maner hathe shamed her and oppressed her thorowe his tyrannye, In as muche as they (the kynges and princes) them selues must cfōesse y[•] the grauntes whiche this whore receyued of the Emperours Constantine, Charles and Lewes beyng deceyued by her, was the poyson and confusion of the christen church. This hatred and enuye against suche an whore, shall the spirite of Helias styre vp in the hartes of kynges to doe with one accorde, as y[•] trueth beyng knowen shall require, as they dyd before indewe her with suche power. And thus shall the worde of God be fulfilled. The woman in the great cite is he which hath exalted himselfe for a byshop ouer all byshops, and a regent and Lorde ouer all Emperours and kynges, sittinge also in the place and seate of Christ, whiche onely & alone hath receyued power of the father ouer heauen and earth, whiche he neuer gaue vn|to any other, as it is written *Et gloriam mea* • *Alterinon dabo*. I wyll geue my glo|to no nother. Esaye. xlii.

¶ The .xviii. Chapter.

The texte.

¶ And after that, I sawe another angell come from heauen, hauynge greate power, and the earth was lyghtened with his britnesse. And he cried mightely with a stronge voyce, sayinge: Great Babilon is fallen, is fallen and is become the inhabitation of deuils, and the holde of all foule spirites, and a cage of all vncleane and hateful byrdes, for al naciōs haue droncken of the wyne of the wrathe of her fornicacion. And the kynges of the earthe haue committed fornicacion with her, and the marchauntes of the earthe are waxed riche of the aboundaunce of her pleasures.

T His chapter maye be taken for a songe of triumph, of al faith|full against all tyrannous kyngdoms which haue contemned, the faithe, trueth, religion, and all godlynes, and woulde not a|byde any of them. And speciallye against the kyngdome and power of Rome, by reason of the tyrannes, whiche from the bel|ginninge haue martired tormented & murdered the holy pro|fessours of the onely one God. And mo[•]t principally

against the seconde regy|ment of Rome whiche vnder the pretence of the name of Christe, hath dealte so cruellye against all faithful Christianes, and against the euangelical kingdom

of god. And y^e former chapter nexte goyng before being wel vnderstāde, there is no great difficultnes nor hardnes in this. For this chapter is, as it were, an ex|posicion and declaracion of the former. Christ the angell of y^e great councel, lyke as at his first cōmyng he came in the moost highest humilitie and lowlynes, be|came man, suffered and dyed: euen so at his last commynge, he shal come in most bright glorye, not into a virgins bodye, but into the whole worlde with mooste hyghe brightnesse, and proclamyng his gospell vnto the whole worlde, to riche and poore, wyse and symple in euyll. A ioyfull gospell is it, Babylon y^e great and worishe citie, she is fallen, she is fallen. She hathe no suche honour more that she wyll take vpon her as she hath done. Nowe is it knowen that she hath bene an habitacion for the wicked, vnfaithful, desceightfull, and of Sodomites whiche haue made all the worlde druncken and mad with her poyson and infec|tuous drincke. And hath committed Simony withal spirituall thinges, whiche, euen as the cursed Simon magus dyd, she hath solde for muche monye and for great riches. And as for the hyghe humilitie and lowlynes of Christ, whose me|ryte she hath pretended to be her owne, she hath chopped and changed it, yea she hath solde it for princely and lordly honour to be exhibite & done vnto her feete, and with moost deuely she pryde receyued.

The texte.

¶ And I hearde another voyce from heauen, saye: come a waye from her my people, that ye be not partakers of her synnes, and that ye receaue not of her plages. For her synnes are gone vp to heauen, and God hath remembred her wickednes Rewarde her, euen as she rewarded you, and geue her double accordynge to her workes. And poure in double to her in the same cuppe whiche she fylled vnto you. And asmuche as she glorified her selfe and lyued wantonly, somuche poure ye in for her of punysshment and sorowe, for she sayde in her selfe. I syt beyng a quene, and am no wyddowe, and shal see no sorowe. Therefore shal her plages come in one day^e, death, and sorow, and hunger, and she shalbe brente with fyre: for stronge is the Lorde God whiche shall iudge her.

These wordes speaketh Christ, thorowe his spirite, from heauen vnto his people, that they shoulde forsake the companye and felowshyp of Antichriste, that they make not them selues partakers of y^e horrible synne, of the double in|dignacion and also of the plages whiche shall lighten vpon

him. For the synne is greater than that goddes rightuousnes coule suffer it any longer vn|punis|shed. And therefore he wyll recompence her with punishment, as she hath deser|ued, and that by heapes one in a nothers necke. For there woulde no long suffel|ryng of God, nor no warninge of the word of God, helpe. Thus hapneth it vn|to all vyolent and tyrannous kyngdoms, euen from the Assirians vnto the last of the Romaines. Great pryde and pompe must be subdued and vanquysshed with great shame and bondage. This prophecye is lyke vnto the holy prophe|tes Esay, and Daniel, although it pertaineth vnto a nother kingdom, but lyke vnto that bothe in wickednes and in punishment.

The texte.

¶ And the kynges of the earthe shal bewope her and wayle ouer her, which haue commit|ted fornicacion with her, and haue lyued want onlye with her, when they shall se y[•] smoke of her burnynge, and shall stande a farte of, for feare of her punishmēt, saying: Alas, alas, that great citie Babilō, that mighty citie: for at one houre is thy iudgemēt come. And the merchauntes of the earth shal wepe and wayle in them selues, for no man wyll bye theyr ware any more, the ware of golde and syluer, and precious stones, nether of pearle, & ray|nes, and purple, and skarlet, and al thynne wod, and al maner of vessels of yuery, and all maner vessels of moost precious wod[•]e, and of brasse & yron, and synamon, and odoures and oyntmentes, and franckynsence, and wyne, and oyle, and fyne ^{••}ou[•]e and wheate, bealstes, and shepe, and horsses, and charettes, and bodyes, and soules of men.

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With this Babylon haue princes and prelates yea whole kyngdoms cō|mitted whordome. For she hathe receyued and geuen them, yea hathe set them in and out. And all for worldly gayne, and for honour sake, without any respect of rightuousnes, onely for money & brybes. For there was neuer founde more shamefull marchandyse, than that whiche they of the Popes courte, specially the Curtysans, haue exercysed many yeares with other mennes goodes, and w^t nothing els but with leade and syluer, with parchment and byshoprikes with sellyng of their Pallium and Robes, whiche shoulde be a spirituall iurisdicciō, and with first frutes. &c. Yea there is no ende of suche marchaundyse, lyke as in the texte all thinges are named whiche are of any pryce. So that in the Popes church there was nothings but for mony, not so muche as the water or salte of the see, nor oyle nor breade, nor creame. &c. All must serue for holynes and for the maintenaunce of the couetousnes of the spiritualtye. To be shorte, reade but onely a boke that is called the Popes Fayre, there is his marchandyse well des|crybed and proued by the customes and lawes of the Romaines.

The texte.

¶ And the apples that thy soule lusted after, are departed from the. And al thinges which were de••tie, and had in pryce, are departed from the, and thou shalte fynde them nomore. The ma•ch aun•es of these thinges whiche were waxed ryche, shall stande a farre of from her, for feare of the punishment of her, wepinge, and waylinge, and saying: Alas, alas that great cytie, that was clothed in raines and purple, and scarlet, and decked w•t•golde, and precious stones, and pearles: for at one houre so great riches is come to naught.

First of all there was muche holynes and muche good example and doctrine in the holy church of Rome, as S. Paule testifieth in his Epistle to the Ro|maynes, and there were many holy byshops and martirs which loued y•trueth, vnto whome the gospell was a synguler ioy, delyght, comforte and glorye. But in processe of tyme it was turned vpsyde downe. So y• there was nothing lefte in the rulers and heades of that church, but onely the name of the church. Al that was perfyght, godlye and holy, was lost and gone. And at length their marchandyse whiche they inuented woulde no more be esteemed amonge y•true godly christians. For they haue inoughe of those thinges whiche these mar|chauntes doe promyse, of the grace and mercye of God, and of his word. And therefore the Romanystes doe meruell and frete againste the gospel, because it bringeth no nother ware with it but her olde ware, that is to saye, humylite, lowlynes, pouertye, sorowe, contempte, whiche all men doe flee and abhorre: And it maketh an ende also of all worldlye pompe and honour, ioy and pleasure, ydlenes and wantonnes. The outward and glorious superstitious wil bryng no more profyte or aduantage, precious garmentes and perles wyll not become the professours of the gospell. Coules and shauen crounes, wyll no lon|ger be taken for holynes of them that haue any vnderstandyng and know|ledge. Peter and Iohn and all the Apostolicall ministers of Christ, wyll con|temne and despyse golde and syluer. For Christ hath taught them faith, loue and truth, pouertye and lowlynes.

The texte.

¶ And euery shyppe gouerner, and all they that occupied shyppes, and shypmen whiche worke in the see, stode a farre of, and cryed, when they sawe the smoke of her burnynge, sayinge: what citie is lyke vnto this great citie? And they •ast dust on their heades, & cryed wepyng, and waylyng, and sayde: Alas, alas, tha• great citie, wherein were made riche all that had shyppes in the see, by the reason of her costlynes, for a• one •oure is she made desolate. Reioyce ouer her, thou heauen and ye holy Apostles and prophetes: for god hath geuen you iudgement vpon her.

Thus dothe the lorde God shewe and aduenge him selfe of all violent and tyrannous pryde and presumption of them, whiche perswade them selues that there is no God but they, or els that he hath no care of those thinges that are vpon earth. Wheras it is euident and manifest out of gods worde what hathe alwayes bene the ende of all proude and presumptuous kyngdoms. Whiche the spiritualtye should best haue knowen and haue taught other also. And spelciallye he that hath had, and woulde haue suche a byshoprike. And woulde also kepe it vntyll he shoulde peryshe together with it because he hathe not ordered him selfe therin after the wil of god nor after the right rule and square of gods worde and of holy scripture, nor hath not done that thinge that his offyce and vocacion hath required as he ought to haue done, as it is euident vnto all men. They haue desyred and studyed onely to haue great power and dominion vpon y^e whole earth, & in all nacions and yles, onely for honour and gayne, with very small studye or dilygence to rule the worlde well and godlye, or to further gods honour and the saluacion of the soule onely. And for this cause doeth all the worlde wonder at suche a great and horrible fall. And they that seke & study after dignite honour and auctorite, & after worldly lucre, they tremble for feare and mourne and bewayle the heuy iudgement of God and their worldly hyn|derance. But the holy and faithfull whiche not onely vpon earth regarde and seke the honour and glorye of God, whiche they doe chefely desyre but also in heauen, whiche haue the fruicion and perfyght syght and knowledge of the rightuousnes of God, they prayse God hartely for the rightuous iudgement whiche is reueled vnto the worlde.

The texte.

¶ And a mightie angell toke vp a stone lyke a great milstone, and cast it into the see. sayinge, with suche violence shall that great citye Babilon be cast, and shalbe founde no more. And the voyce of harpers, and musicions, and of pypers, and tromperters shalbe hearde no more in the: and no craftes man, of whatsoeuer crafte he be, shal be founde any more in the. And the sounde of a myll shalbe hearde no more in the: and the voyce of the brydgrome and of the bryde, shalbe hearde no more in the, for thy marchauntes were the great men of the earth. And with thyne ●●ch auntment were deceaued al ancions: and in her was founde the bloude the prophetes, and of the saintes, and of all that wer slayne vpon the earthe.

Suche a nother thing dyd Ieremy also prophecye of the kingdome of Babilō and euen as he prophecied, so came it to passe. And euen so doubtles shall ●● lykewyse come to passe vnto this proude presumption, and lykewyse vnto all vngodly tyrantes whether they be of the spiritualtye or of the temporaltie. An heuy and greuous iudgement shall take and ouerthrowe the mightye of the worlde whiche mysuse their power and might. Yea and it shall vtterly fall and decaye with all their ioy, lust, pryde and tyrannye whiche they haue vsed in the tyme of their gouernaunce. And specially the spirituall ministers of god, whiche for their office and vocacions sake, ought

to haue done and taught o|therwyse. And lykewyse suche handy craftes as haue serued ydols & ydolatrie, and mayntained false goddes and false goddes seruyce, inuented onely for lucre and for no godlynes, shall also haue an ende. And lykewyse the ydel prielstes with suche as depende vpon them, an vnprofytable kynde of people, and al suche thinges as haue ministred occasion vnto worldly lustes, pleasures and delyciousnes, shall haue lyke end and fall as Tyrus, Babilon and Nynyue, of the whiche the prophetes make mencion. As Rome & the Romyshe Empire also

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had once. Muche more shall it happen lykewyse vnto the Papacye and y^o courte of Rome and to y^o prelates, whiche ought to be spiritual, as they also name them selues, but in very in dede are more carnall and worldly than any other. What godly men haue bene destroyed for the truthe sake in counsels and at Rome, it is so euydent that it neadeth not here to be rehersed.

¶ The .xix. Chapter.

The texte.

¶ And after that, I herde the voyce of muche people in heauen, sayinge: Alleluya. Salua|cion and glorie and honour & power be ascribed to the Lorde out God, for true and righte|ous are his iudgementes, for he hath iudged the great whore whiche dyd corrupte y^o earth with her fornicacion, and hath auenged the bloude of his seruauntes of her hande. And againe they sayde: Alleluia. And smoke rose vp for euermore. And the xxiiii. elders, and the foure beastes fell downe, and worshypped God that sate on the seate, sayinge: Amen. Alleluya. And a voyce came out of the seare, sayinge: prayse our Lorde God all ye that are his seruauntes and ye that feare him bothe small and great.

IF a man might so say, what dothe the punishment of the wicked tyrantes and their damnacion, helpe or profyte the godlye and faithfull christians whiche are persecuted of the dragon, of the beast and of y^o false prophetes for the true faithe and religions sake, euen vnto deathe? Hete in this place is a sufficient and perfight answer vnto this question. For thus it is sayde, the same godly ministers and faithfull witnesses of Christe the crucified and slaine lambe, they doe nothyng els in heauen in their immortall soules but synge thanks and laudes vnto God almightie, styrring, prouokynge, and exhortynge one a nother with lyke affeccion and zeale to prayse God. For Alleluia is nothinge els but prayse God. Allelu, is as muche to saye as prayse ye. And ya is one of the names of the lorde God wherby he

is named, of whiche names there are dyuerse. Nowe here maye we learne with what maner of wordes we shoulde and shall prayse God, bothe here and also in heauen: Namely thus, all saluacion and goodnes whiche may be profitable vnto vs and maye be desyred of God, and againe all laude and prayse, for al maner of benefites and goodnes pertyneth onely vnto the mooste mercyfull, eternall and almightye onely one God, and must be ascribed vnto him. Honour whiche is a profession and a declaration of al vertue and godly kindnes and loue, and of al mighte, power and omnipotencye, is due onely vnto the true, onely and eternall God creatour and maker of all creatures. For all his workes and iudgemētes are right, commendable, holy and true without all maner of parcialitye, and specially for as much as he hath subdued and brought downe the glorious and proude tyrantes bothe of the spiritualtie and of the temporaltie, and hath sent them to eternall damnacion. And hath caused their wickednes and abhominacion also to come to lyght in this worlde, to the synguler comforte of the faithfull electe that were oppressed of them. And thus they cease not to gyue lawdes and thanckes vnto God, saying continually, Alleluia. But the smoke is the true oblacion and the right sacrifice whiche the holy saintes doe offer in heauen euerlastinglye, and performe also vpon earthe in the holy churche euen vntyll the latter daye, I meane geuyng of thanckes and acknowledging the goodnes of God, as is before sayd. This oblaciō & sacrifice is made cōtinually without ceasyng with infynite and vnspeakeable ioy, of al holy patriarkes, prophetes, Apostles, mat|tirs,

and of the whole heauenly felowship, and of all them whiche euer from the beginning haue pleased the lord God with faith, loue, hope and obedience. But the maner and the ceremonies with the wordes reuerence and ioy whiche the holy and faithfull electe do vse, dothe the holy scripture describe after the maner & capacite of men, in suche wyse as may be best vnderstande and perceyued of vs. Amen, is as muche as that God is the trueth, & faithful in keping of all his promises and wordes. And here maye we learne that we shoulde not name nor esteme the holy and faithfull saintes as princes and rulers of heauē, for as muche as they name them selues but seruantes of God, and are no better, and that also not by merite and deserte, but onely by the grace and eleccion of god. And also some are also greater and higher than other, as Abraham parauen|ture than Isaac, and Ioseph than Simeon, Peter than Philip, but that ought not curiously to be serched out of man. In heauen shall we see and knowe per|fitely the cause and occasion of the iudgement of God, but not in this lyfe.

¶ And I hearde the voyce of muche people euen as the voyce of many waters: and as the voyce of stronge thoudringes, saying: Alleluia. For the Lorde our god omnipotent raigneth. Let vs be glad and reioyce, and geue honour to him: for the mariage of the lambe is come, and his wyfe made her selfe readye. And to her was graunted, that she should be arrayed w^t pure & goodly raynes. For the raynes is the rightewesnes of saintes. And he said vnto me, write, happy are they which are called vnto the lambes supper. And he said vnto me: these are the true sayinges of God. And I tell at his fete, to worship him. And he said vnto me: se thou do it not. For I am thy felow seruaunt, and one of thy brethren, euen of them that haue the testimony of Iesus. Whorship God. For the testimony of Iesus is the spirite of prophecie.

This maye be vnderstande of y^e holy & faithful saintes vpon earth, whiche af|ter the manifest & ioyfull preachinge of the gospell as muche as is possible, in the whole world (whan as both Iewes and Turkes shal become Christen) shal prayse & thancke the almighty God for suche syngular grace and mercie, which hath hitherto bene hindered & kept downe with such force and violence by Anti|christ. As thā shal the glory & prayse of god increase in y^e christen church, which is the kingdome of Christ: And, thorow the gospell, promysed vnto Christ the bridegrome▪ which church as a faithful and deare beloued spouse which here in this world, loueth & honoureth Christ as muche as she can, shall be fylled and satisfied with all goodnes in eternall blisse and saluacion. The sylken aray, is the innocency of lyfe in this world, thorow y^e grace of Christ, and in heauen it is the immortal glorificacion of body & soule. For than shall man be right blissed whā as he shal be fully satisfied in god thorow Christ with aboundāce & plen|tuosnes of all benefites and goodnes which can be desiered or wysshed. That same is y^e euerlasting supper of the mariage of Christ wherwith Christ shal ho|nour his electe, & make them blissed. And in al this whiche Iohn seeth in this vil|sion, it is said also vnto him, y^e al these thinges, visions & reuelacions came vnto him from God, & to the honour of God, whiche he as a true & faithfull minister should further with al diligence. But as Iohn would haue worshipped y^e par|son of y^e angel whiche spake vnto him, y^e angel would in no wyse suffer him, like as no saint neither in heauē nor in earth wil suffer any such thīg nor take it vpō thē nor yet in good worth. For god onely must be worshipped, frō whōe onely al goodnes commeth, and must be desired and looked for of him onely. The angels wil be takē & esteemed for nothīg els but for brethrē, frēdes & felow seruaūtes of y^e onely one cōmon & general lord, & felowes withal them y^e beleue in Christ & are ready for his sake vnto al goodnes, & to suffer al maner of thīges euē vnto death

But this is the right, perfyte and sure wysedome, which the worldly wyse doe not knowe, neyther desyre nor regarde.

The texte.

¶ And I sawe heauen open, and beholde, a white horse: and he that sat vpon hym was called faythfull and true, & in ryghteousnesse dyd iudge & make barrell. His eyes were as a frame of fire: and on his head were many crownes: & he had a name written, that noman knew but he himselfe. And he was clothed with a vesture dypt in bloude, and his name is called the worde of God. And the warriers whiche were in heauen, folowed him vpon whyte horses, clothed with white & pure raynes: and out of his mouth went out a sharpe two edged swerde, that with it he should smyte the hethen. And he shall rule them with a rodde of yron, and he trode the wynefat of fearsnes and wrathe of almightie God. And hath on his vesture & on his thighe a name writtē: King of Kinges, and Lorde of Lordes.

The spirite of God must speake with men after the maner of men, yf he should be vnderstande. And therefore he describeth the maiestie of Christ, euen after the maiestie of an Emperour. For the highe powers are wont to be honoured euen as Christ is here described with his honour, laude and name. For he is y^e word of God, wherwith this S. Iohn beginneth his gospel, and wherby all thinges are made: whiche is also God and manne the obiecte of faith, that is to saye the thing wherunto y^e faith of al electe hath her respecte: And he is also the rightu|ous iudge ouer all that euer is in heauen or in earth whiche hath a fyerye and burning zeale and hate against all wicked whiche contemne and despyse his worde, but crowneth all the godly and faithfull with the crowne of his rightu|ousnes. His name is vnknown vnto all the world, the trueth wherof he would not expresse before Pilate, and yet trueth & gods worde is all one thing. This rightuousnes of Christ is signified by the sworde, althoughe the worde of God also doth perce thorowe the inwarde harte and mynde of the faithfull as it is written in the .iiii. to the Hebrues. But here the sworde is taken for the rightu|ousnes in gods kyngdome wherwith Christ ruleth the kingdom whych hys falther hath geuen hym for his herytage, as Dauid sayth. For like as he hath ioy in euerlastynge blisse with his wariers & hoost that folowe him, euen so doth he presse and treade downe all the wicked with eternall damnacion, before whome also he trode y^e presse vntil his vesture was bloody: But they toke it for a mocke and a folyshe yes^o, as it was vnto the Iewes a slander. But yet their knees must bowe vnto him, not onely the angels and men in heauē and earth, but also they that are in hell shall be troden of him with the wrathe of God almightie. For without dout he is the king of all kynges and lorde of all lordes.

The texte.

¶ And I sawe an Angel stande soche sonne, and he cryed with a loude voyce, saying to all the foules that flye by the myddes of heauen: come and gather your selues together vnto the supper of the great God, that ye maye eate the fleshe of kynges, and the fleshe of •ye captaines, and the fleshe of mightie men, and the fleshe of horses, and of them that syt on them, and the fleshe of all fre ••• and bonde men and of small and great. And I sawe the beast, and the kinges of the earth, and their warriors gathered together to make batayle against him that sat on the horse, and against his souldiers. And the beast was taken, and with him that false prophet that wrought miracles before him, with whiche he deceaued them that receaued the beastes marke, and them that worshipped his ymage. These bothe were cast into a ponde of fire burnynge with brimstone: and the remnaunt wer slayne with the swearde of him that sat vpon the horse, whiche swearde proceded out of his mouthe▪ and all the foules were fulfilled with their fleshe.

Lyke as Chryst maketh a supper vnto hys chyldren and seruauntes in hea|uen, euen so doth he also, beynge the sonne of ryghtuousnes make a supper vn|to the deuylles & to al dampned sowles. In euerlasting supper of al bitternes &

vnblessydnes wherof they maye eate and be partakers altogether. And there is than, desperacion, hate, enuye, wrathe and murmuringe againste God, and all kyndes of euil whiche are sygnified by corporall thinges accordynge to our cal|pacite, and after suche wyse as men maye be most moued therby y•they must of necessitie marke and consyder it. And it is to be noted that S. Iohn seeth these gestic of the deuell in hell, that they are the destr•yers of y• worlde, tyrantes of all maner of degrees, the beast with .ii. hornes, the dragon & false prophete, all enemyes of gods trueth, religion and of all maner of godlynes, oppressours of the innocent frendes of God. To be shorte, all they whiche beare the marke & to|ken of the dragon & of the beast, whiche is infidelyte & misbelefe in Christ, lyke as faith in y• crucified Christ is the sure marke and token of al the electe. These vnfaithfull must lyue eternally in the ponde of fyre, and they shall be po|nisshed & vexed painfully with vnspeakeable sorowe and heuines, euen y• deuel & his seruātes together. And although some come out of this life with y• sworde without faith, yet their damnaciō did begin here, & shal continue euerlastingly.

¶ And I sawe an Angell come downe from heauen, hauynge the keye of the bottomlesse pit, and a great chayne in his hande. And he toke the dragon that olde serpent, whiche is the deuil and Satanas, & he bounde him a thousande yeares: & cast him into y^e bottomlesse pit, & he bounde him, and set a seale on him, that he shoulde deceaue the people nomore, tyl the thousande yeares were fulfilled. And after that he must be loosed for a lytell season.

T His chapter maye be taken, as it wer, for a rehersal of the visicions & reuelacions that were before mencioned. And by the waie it describeth againe y^e honour and maiestie of Christ, of gods worde, and the power of the holy gossell, and the benefites of Christ, & addeth therunto the last iudgemēt of the deade whiche shall dye .ii. deathes. This angel that commeth from heauen is Christ whiche shoulde come in to this worlde as was promised vnto the firste man in the beginnyng of the worlde that he shoulde treade the old serpent vpon the heade. Whiche is nothing els, but that he shoulde take his power from him whiche the iust and rightuous God hath suffered him to exercise againste man for the synne of the first dysobedience and transgression. Whiche power Sathan hath alwayes exercised and practised with all wicked disceyte and dyuerse errors, and specially with ydolatrie, after the whiche doe folow blindnes and all maner of synnes. This power hath Christ mightily and with force taken from Sathan the deuyll, thorowe his rightuousnes and humblenes euen vntyll the crosse, satisfieng for all the pryde, transgression, disobedience and vnfaithfulnes of Adam and Eue. And thus he hath bounde him with the chayne of his well deserued power, that is to say, hath hindered him of his proude tyrranny & shameful wicked power against the faithful electe of god. This band should indure a thousande yeares y^e is to say, a long tyme, namely euen y^e tyme of the right Christen faith, which after y^e saying of y^e olde fathers should indure for .ii. thousande yeares, but it is vncerten from what tyme, men should begin to taken these yeares, & that the faith in this tyme, should be sore assaulted, whiche hath alwayes bene at this point euen in the tyme of y^e Iewes in y^e olde testamēt and amōg gods owne people hath sometime increased and sometime fallen & decayed. And according therunto might Sathā exercise his power at some tyme more thā at a nother. And thus thorow Christ, Sathan is alwaies bonde vnto

the right faithfull. But whan the faithe decayeth and goeth backwarde, and the falsehede, desceite and dysobedience of man increaseth, so that gods word is more and more contemned and forsaken, than dothe Sathans

power increase againe (as it hath ofte come to passe) that he maye deceyue the people, the hea|then, the vnfaithfull againe, and so vse his power and tyranny againe as lōg as there is lacke and want of true faithe in this worlde.

The texte.

¶ And I sawe seates, and they sat vpon them, and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witnesses of Iesu, and for y^e worde of God: whiche had not worshipped the beast: nether his ymage, neyther had taken his marke vpon their forheades, or on their handes: and they lyued, and raygned with Christ a .M. yere: but the other of the dead men lyued not againe, vntyll the thousande yere were finysshed. This is that first resurrecciō. Blessed and holy is he, that hath parte in the first resurreccion: For on suche shall the seconde death haue no power, but they shalbe the Pre|stes of God and of Christ, and shall raigne with him a thousande yeres.

The seates to iudge Sathan and his companie, are appointed of Christ vnto the holy apostles and vnto other electe, the soules of them whiche for the lambes sake wer beheaded, that is to say, after diuers maners and fasshions put to death for the gospels sake, whiche woulde not make any oblacions vnto ydols nor false goddes, nor woulde not worship the beast, that is to saye Antilchrist, nor woulde not feare nor honour his ymage, but dyd manfully fight for the holy gossell and for the true doctrine and religion of the Apostles. All these shall haue seates in the kyngdome of Christ to iudge the whole companie and courte of Sathan, and to conuince them of their wickednes, blasphemies and damnable errours, whiche shalbe open and manifest vnto the worlde thorowe the gospel. And this their condemnacion beyng openly and manifestly knowen, and their godles tyrannye, shall▪ be their death, from the whiche they shall not ryse vp againe tyll a thousande yeares be past. This manifest iudgement, victory and honour obteyned with Christ, is vnto them the first resurreccion, na| mely a great honour and felicitie, not onely in heauē with Christ but also vpon earth in the kingdom of Christ, which he hath vpon earth with his spirite in the congregacion of the holy electe. And they are happy and blessed, and their lyfe is euerlasting both in the heuenly company, and also in the holy churche & con|gregacion of the faithful & godly soules vpon earth. For they are the most deare beloued & the most acceptable and of highest reputacion with Christ y^e lord and kynge of heauen as right prestes and ministers ought to be amonge vs, and they shall rule and reigne with Christe vnto the ende of the worlde vntyll the last daye of the latter iudgement, and in the seconde resurreccion, and vntil the last and eternall iudgement of the wicked and damned blasphemers.

The texte.

¶ And when the thousande yeares are e•pi•ed, Sathā shalbe losed out of his preson, and shal go out to beceauē the people, whiche are in the foure quarters of the earth, Gog and Magog, together them together to battayle, whose nombre is as y• sande of the see: & they went vp in the playne of y• earth: and compassed the centes of the saintes about, & the bel|loued citie. And fire came downe from God out of heauen, and deuoured them, and the deuyll that deceaued them was, cast into a lake of fyre and brimstone, where the beast and the false prophet shalbe tormented daye and night for euer more.

A lytle tyme before the last day, shall Sathan obteyne power againe tyll the ende of the worlde, and shal exerceyse and practyse it, and shall worke w^t the wicked and vngodly in the whole worlde, according to his nature & wickednes. And he shall styrte his wicked armye & warriers Gog and Magog, of whom the Prophetes do muche speake. And they are the greates and infinite number

of the enemyes of God, of the holy doctrine of the ghospel, and of all holy con|gregations of true and faythfull Christians, whiche are called and are in dede the very true Ierusalem, whiche dwell vpon earth as citizens of a fortunate, holy, quiet and honorable citie and comunaltie. Agaynste this holye citie and comunaltie shal sathan fyght a newe batell, with his armye and men of warre, with all his power, myght and wyckednes, and shall attempte and goe aboute to ouercome thē & to deceyue them, and to make them to forsake the trueth of God, and shall worke all meanes to destroye soules: And thys shall he doe in the whole worlde. He shall spare no laboure to compasse aboute, and to besege, not the stony citie of Ierusalem in Iewry, but (as it is sayde before) the holye christendome vpon earth, the cytie of the faythfull citizins, namely the godlye elect. But the grace and mercie of God towarde his beloued, and the promesse of Christ towarde his church, is greater and stronger than the wickednes and power of Gog and Magog, the wycked warrieis agaynst Christ, which shall consume them with fyre, euen as he did stryke Senacharibs army vpon an hundreth thousande, and .iiii. score and .v. thousand in one night thorough one of his aungels, and brought them into as•hes with the fyre of Goddes ven|geaunce and ryghtuous iudgement. And euen vpon that shall folowe the ge|nerall iudgement of God, by the whiche the deuyl with all his hoost & cōpanye shall be throwen into euerlastyng payne & damnation, which is resembled vn|to a lake & graue of fyre and brymstone, in the whyche the dragon, the beast & al false prophetes shalbe tormented day and nyght, that is to say, perpetuallye without ende. And that shall be the seconde death.

The texte.

And I sawe a great white seate and hym that sat on it, from whose face fled away both the yearth and heauen, & their place was nomore founde. And I saw the dead, bothe great and smale stande before God. And the boke were opened & another boke was ope|ned, which is the boke of lyfe, and the dead were iudged of those thynges whyche were writen in the boke accordyng to their dedes: and the sea gaue vp her dead which were in her, and death & hel deliuered vp the dead which were in thē: & they wer iudged euery mā according to his dedes. And death and hell were cast into the lake of fire. Thys is the seconde death. And whosoeuer was not founde writen in the boke of lyfe, was cast into the lake of fyre.

The great, general, rygthuous, most iust and last iudgement of God whā as y[•] whole world shalbe iudged, is here described by the great and whit stoole. Which shall be greuous, heuy and intolerable, vnto the rebellious, disobedy|lent, wycked and obstinate contemnners of Gods holy worde, the euerlastynge ghospell of Christ. But it shall be ioyfull, swete, pleasant, delectable, welcome and acceptable as most hartely desyred and loked for vnto the godly, faythful, humble, & elcte of God. The iudge vpō the stoole is our sauour Iesus Christ, dreadful and feareful vnto al the world & vnto such earthly mē which haue set their marke, ende, loue, hope & felicitie vpon the earth, & in those thinges wher|in the worlde deliteth, as are fleshely lustes, pride of life, & al wickednes & lack of loue both toward god & the neighbour. And therfore the earth, sygnifieth y[•] men that dwel vpō the earth & the deuils which remayne in earth, in the ayer (which is also called heauē) which are thrust out of their places & habitacions, & no more found therein, but in the place & habitaciō which the iust iudgemēt & omnipotencie of God hath prepared for thē in y^e earth y^t is most wide & distant from the kingdom of heauen. Vnto this dredfull and terrible iudgement of God shal come & stand before the iudgemēt seate of God and Christ, all those whiche were deade, both masters and seruauntes, great and small, hyghe and lowe, myghtie and vnmyghtie, men and women, yong and olde, none excepte.

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Than shal the heartes, consciences, thoughtes and secretes of al men be opened and dysclosed: not onely vnto them whiche shal and must than knowledge them selues giltye and worthy of eternall damnacion, but also vnto the other. For as than shal all wickednes of the conscience be open, euydent and manifest: For they shall accuse and condemne them selues, without any cloke or excuse, whan as they shall beholde all men, and shall reade with perfyte vnderstandynge and with feare and tremblynge the other great boke of gods rightuousnes and elquite, of his warnynges, doctrine, instruccions and threatnynges whiche they haue had sufficiently in

this worlde euery one in their tyme thorowe gods mer|cyfull and fatherly prouision and sendynge, but they haue vtterly contemned and despysed them with all the righteousnes & godlynes that they haue taught. And they woulde nothing regarde nor esteme the holy worde of God, which was geuen vnto the worlde in the holy scripture for a perfyte rule and square: but they would neuer credyte nor beleue it, but rashly against their owne conscience haue refused and contemned it. And therfore shall they be wyped out of the relgyster booke of the faithfull and of them whiche shall lyue perpetually w^t God and withal his peculiar electe in eternal ioy & blisse. And thus they shal remaine continually in the eternall indignacion of God, in euerlasting hate, enuy & most painfull tormentes and great impacience and continuall sorowe, in so muche that their eternall death shall also be with corporall payne and tormente of the bodye euen with the whole felowship of the deuyll, and that without any ende or ceasyng. This iudgement and heuy daye shall no man be able to escape and auoyde, whether he be consumed in the earth, in the fyre or in the see. For all this standeth in the hande of y^e almightie power of God, whiche with one word, wyll and commaundement made all elementes, heauen and earth and all that is therein. And where he sayeth that the hell shoulde geue vp her deade: vnder|stande therby (as in many other places of holy scripture) the graues in y^e earthe, or wheresoeuer they be, out of the whiche the deade shall ryse vp and they that shall be than alyue (as S. Paule saieth) shall be changed in a shorte space, in the twincklynge of an eye, to stande together before the iudgement seate of God with them whiche shall be iudged to euerlastinge lyfe or death. But euery one of them whiche shal appeare and shall know them selues manifestly, shal iudge them selues accordynge as they haue done, after or against the wyll of God, in faith or infydelite, in loue or contempt of god, in the feare of God or in securitie, after the lustes of the fleshe, rightuously and vnrightuouslye. For there shall no colour, crafte, lyes, dissimulacion, violence, might, anger or respecte of par|sons auayle or helpe, but euery man shall there be iudged accordynge to hys workes. And thus shall hell with all suche that belong vnto it & shall be dam|ned, be nothing els but a fyery lake, a terryble and heuy state of damnacion, or|deyned and prepared of all the myserie, sorowe, wickednes and euyll that can be thought or ymagyned. This is the seconde death, the rewarde punyshment and recompence of all them whiche are not founde written in the boke of lyfe, which shall remayne perpetually with Christ in heauen (with all the holy angels and electe) in the ioyfull, perfygth and eternall blisse and fruicion of all the grace and goodnes that is prepared of God and of Christ our heuenly kynge for all faithfull beleuers. But this is incomprehensyble vnto all reason, wytte and sense of man, onely to consyder it generallye: as S. Austen saith, saluacion is a state wherein is all perfygthnes abundantly of all those thinges y^t are good

and to be desyred eyther in heauen or in earth, wherunto God of his mercye will helpe and bryng vs.

¶ The .xxi. Chapter.

The texte.

And I sawe a newe heauen and a newe erth For the fyrst heauen, and the fyrst erth were vanysshed away, & there was nomore See. And I Iohn saw that holy cytie, new Ierusalem come down from God out of heauen, prepared as a bride garnisshed for her husband. And I harde a great voyce out of heauen, saying: beholde, the tabernacle of God is with men, & he wyll dwell with them. And they shalbe his people, & God himselfe shalbe with them, and be their God.

Nowe from this place forth, the holy Apostle and Euangelyst S. Iohn describeth the saluation of al suche as are electe, their state, and the kyngdome of heauen, and finally the euerlasting blisse, wherof he wrote somewhat in the fyfte chapter, but here he wryteth more playnely, plentuously and largely of it. As con|cernynge the newe heauen and newe earth, after what maner they shall be, it is no place here to dyspute or to contende muche aboute it.

The testimony of the holy apostle S. Peter and of S. Iohn in thys place is suffycient for vs: S. Peter in the thyrde chapter of hys seconde Epistle sayth (as Iohn doeth here) that thorow the worde of God wherby heauen and earth are created and made, shall there be a newe heauen and a newe earthe agayne: whiche the faithfull elect shall well see, whyche had rather beleue the worde of God than all the weake and deceyueable reason of the phylosophers, whiche haue taken in hande to dyspute and discusse such thynges but lytle to the pur|pose. But S. Paule dyscusseth the matter with one worde, saying: we shalbe alwayes with y^e lord, in that same state where Christ our lord the euerlastyng kyng is, namely, with all them whiche shall be saued, both angels and soules, and also withal those men whiche dyd ryse and wente vp to heauē with Christ. This is certen that like as thorow the synne of Adam, thys world is corrupte and infect and the earth also with weedes and vnprofytable thynges, whyche hynder and hurte the pleasaunt and good frutes whiche myght serue and be profitable vnto the worlde: and the see lykewyse with hir vnquietnes and ralgyng, doth muche harme: so shall the earth and water no more be, but altogel|ther with out faute lyke as mankynde shall lykewyse be without any maner of faute in perfyte ioye, pleasure and blisse. Euen so, I saye, shall the whole earth be garnysed after suche a sort, that it maye be a very paradyse, wyth|out any maner of labor that the blessed shall wyshe to lyne vpon it, but that they are in their contrye in heauen. The same heauen whiche was made wyth one worde, may likewise be prepared of God with one worde for the whole and persyte

blisse of the faythfull electe. Let vs content and satysfye oure selves with this▪ in this doubte and dysputacyon whiche can not be comprehended nor discussed with any reason of man. But the holy citie that Iohn sawe, is no|thyng els but the state of all the faithfull electe in eternall and full saluation withoute anye maner of imperfeccion, with aboundance of all goodnes, where nothing more can be desired, and with sure and quiet possessyon of all heuenly treasures, in the syght and fruicion of God the hyghest and the onely good|nes and felicitie, as he can gyue himselfe to be inioyed, and that most louingly,

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most cōfortably and moste blissedly vnto all treasures of knowlege and vn|derstandyng. And that thorowe the cleare and blissed glasse of the excellent hol|ly and excedyng blessed manhode of Christ, the kyng of all honoure and blisse vnto all faithfull elect. Whose blessed and sacred body and soule vnited and knytte in one with the holy godhed, is a perfite and a cleare glasse, wherein hys moste pleasaunte gloryfied manhode maye be beholden. In whiche glasse all the blissed sayntes, that is to say, all that are sauēd doe beholde and haue the perfite fruicion of all that goodnes, whiche the Lorde God is in him selfe: and of all benefites that he will gyue vnto all his creatures euerlastyngly. This glasse is sygnified by the tabernacle of God, wherein God wyll abyde and re|mayne with man, with all grace and louing kyndnes, and that in the newe Ie|rusalem, whiche is buylded altogether of moste precious stones, of the blyssed frendes of God, in whom God hath a pleasure and a delyght to dwell and to remayne and to deale and distribute his ioye, felicitie, and blisse, vnto the faith|full elect. For Ierusalem is not the myserable and wretched citie of y^e Iewes, whiche is called Ierusalem, and Iebus, and I can not tell with howe manye more names besyde, whiche was so ofte ouerthrowen for the rebellyon and dis|obedience of their citizens, and for that they forsoke God, in the whyche cytie the blynde, proude, frowarde and obstynace Iewys doe fyxe and set all their hope and felicitie, where they hope and desyre to be lordes and to reigne ouer al men with their Messias whom they vaynely (beyng grossely deceyued) doe looke and gape for: but it is that Ierusalem, whiche is neyther heauenlye nor earthly, but a spirituall Ierusalem, a generall felowshyp and brotherhoode of all faythfull seruaūtes of God, whiche haue a ryghte Christen fayth, and a perfyte loue thorowly furnyshed with all good and holy workes, the bondes and lymites whereof are thorout the whole compase of the earth, wheresoeuer the Lorde God is rightly knowen and truely serued after his owne wyll, ex|pressed in his worde. So that there are .iii. maner of Ierusalems. But saynct Iohn speaketh in this place, of the heauenly and newe cytie of those which are blissed in God, whiche citie is in heauen, prepared of God and made readye of Christ the brydegrome of all faythfull, for them, his spouse. Whiche spouse is garnished, not of her selfe, but of

God with all heauenly graces and vertues, and with the ornamentes of all perfeccion. In this cite of the heauenly and e|ternall Ierusalem, shall the lorde God in Christ dwell, as it were with and a|mong his people and deare beloued spowse and well garnysed or floryshyng bryde, with moste hyghe ioie and delyght and endles blisse and felycitie.

The texte.

And God shall wipe away all teares from their eyes. And there shalbe nomore death nether sorowe, nether cryng, nether shall there bee any more payne, for the olde thinges are gone. And he that sat vpon the seate, sayed: beholde, I make al thinges newe. And he sayed vnto me: Write, for these wordes are faythfull and true. And he sayed vnto me: it is doen, I am Alpha and Omega, the beginninge and the ende, I wyll geue to hym that is a thirst, of the well of the water of lyfe, free. He that ouercommeth, shal inherite all thinges, and I wylbe his God, and he shalbe my sonne.

Howe and what this blisse shall be can no man expresse. But what thyn|ges shall not be there, that doeth he declare. First there shall be no teares: For there shall no maner of aduersitie, trouble or vexacion, happen vnto any man. There is also no maner of decaye nor weakenes, neither of the body nor of the soule, no maner of sycknes nor infirmitie of complexions, no bodily hurte nor

affliccion, no dreade nor feare of death, no heuy nor greuouse temptaciō, no lacke of any thing, no myschanuce, no weeping, nor waylyng, nor payne, smart nor im|pediment. For in the state of blisse and saluacion, is no thought nor sorowe to be taken for any of these thinges. For the first and originall occasion of all these miseries (the synne of Adam and Eue for whose sake the worlde was created,) is altogether past, and vtterly ceased, ended and finyshed together with death and the deuyll, thorowe the rightuousnes of our sauour Christ. Thorowe the whiche rightuousnes all mankynde, so many as are faithful, is reconciled vnto God for euermore. Thus hath Christ syttyng vpon the stoole of his kyngdom and glorye, ordeyned all thinges newe. This must be stedfastlye confessed and beleued of all faithfull christians, as an infallyble trueth, & therfore it is gods commaundement that it shoulde be wrytten for an euerlasting remembraunce, for an holsome doctrine and consolacion, that all men should beleue the trueth, and so beleuyng obteyne blisse and saluacion. For this is the ende of all thin|ges, the blisse and saluacion of mankynde in God, whiche wyll declare and dys|tribute his glorye, mercye and louynge kyndnes, vnto them whiche he hath cho|sen from euerlasting vnto his honour and glorye: whiche is the begynnynge and ende of all thinges that

are, euer were, or euer shal be. Vnto all them which in this vale of mysery dyd thirst after rightuousnes and after the glory of god, vnto them wyll the grace and fauorable mercye of God gyue the liuing wel and fountayne of all goodnes, and the eternal springynge floode of refreshment vn|to saluacion, and to perpetuall ioy and felicitie in God. But these giftes and re|wardes must be obteyned with muche labour and trauell, yet not properly as desert or merite: for suche great euerlastynge rewarde, the hyghest goodnes and felicitie, can not be purchased with any labour or trauell of man, but it must be obteyned and enherited of and by the free grace and mercye of God. Vnto them all, whiche shall be thus eternally blessed, shall Christ the spouse & bryde grome of the churche, be their Iesus and sauour, and also their God, and theyr per|fyte satisfaccion? in suche maner and wyse, that they shall be as his deare chil|dren and louyng sonnes, and he (Christ) shall be their father, brother, God and their euerlastinge kyng and captayne.

The texte.

¶ But the fearfull and vnbeleuyng, and the abhominable, and murdrers, and whormon|gers, and sorcerers, and ydolatres, and all lyars shal haue their parte in the lake whiche burneth with fyre and brimstone, whiche is the seconde death.

Here foloweth now also the contrary part, what Christ the iudge shall ordeine and make with them, whiche in this worlde were fearfull and cruell vnto all godly, humble, and lowly men: hiche haue hurte and noyed all men: whiche neuer woulde credite nor beleue the holy gospell, the holy scripture, the euerla|stinge worde of God: whiche haue handled and dealte abhominably against al kynde and nature and against al loue: whiche euen against their natural kynd, of very set purpose haue bene murtherers, and shedders of innocent bloude: whiche haue defyled and stayned the naturall state ordeyned of God, with fyl|thy vnchastnes. And haue practised sorcery and witchcrafte, contrarye to y^e ho|nour and lawe of god, not without makinge some bande or couenanut with the wicked spirite the arche nemny of God, whome they haue serued, and obeyed his pleasure and commaundement in setting vp of chapels and altares, in seruing,

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honouring, worshippinge, praying vnto, and callynge vpon false goddes (vn|der the name of saintes) whome they haue sought farre and nere, to make their oblacions vnto them, against whom the holy prophetes haue alwaies cried out, against the false teachers, false prophetes, and false apostles. Theirs and all o|ther lyars and wicked doers part shall be in eternall damnaciō, where nothing is but sorowe, angwishe weping and waylyng, heuines, dystresse, delpaite with euerlasting contempt and hatred

of God. All whiche is the seconde death, vnto the whiche men doe come thorowe these forenamed synnes and blasphemies cō|mitted in the world without repentance or amendmēt. For the first death is the corporall death of the bodye layed vpon all men of almightye God by reason of synne.

The texte.

¶ And there came vnto me one of the seuen Angels whiche had y[•] seuen vyalles ful of the seuen laste plages: and talked with me, sayinge: come hither, I wyll shewe •hee the bryde the lambes wyfe. And he caried me awaie in the spirite to a great and an hye mountaine, and he shewed me the great citie holy Ierusalem, descending out of heauen from God ha|uinge the brightnes of God. And her shynyng was like vnto a stone most precious, euen lyke a Iasper, clere as Christ all: and had walles great and hye, and had twelue gates and at the gates twelue Angels: and names wrytten, whiche are the names of the twelue trilbes of Israel: on the East parte thre gates, and on the Northsyde thre gates, and towardes the Southe thre gates, and from the west thre gates, and the wall of the citie had twelue foundacions: and in them the twelue names of the lambes .xii. apostles.

Christ is the angell of the great councell, whiche thorowe his angels that serue him worketh and bringeth to passe the ordinances of God with punysh|mentes and plages of the wicked and vnfaithfull, whiche doe hynder and let his ordinances. The rewarde dothe he pay him selfe. For he him selfe is the re|warde and the crowne of the blessed. This Christ our lorde and sauour tal|keth here with Iohn his beloued, and of a speciall trust and loue towardes him, he sheweth him his spouse and wyfe, and nameth her the lambes wyfe, but it is the christen church, the felowship of all saintes and holy electe. This chri|sten church is in .ii. maner of states. In the first state she is mylitant euer stri|uyng, and fightyng, euer in warrefare, assaulted with much trouble and vex|acion, sorowfull, vnperfyte, and euer waxyng and increasyng. And in the o|ther state she is triumphant, victorious, euer triumphinge, quiet, free, without care or sorowe for any vexacion, perfyte, heauenly, blessed, and euerlasting. Of bothe these states for certen fewe properties the earthly Ierusalem the citie of the Iewes is set for a figure, comparison, example and counterpane. Whiche Ierusalem of the Iewes, lyeth vpon an hyll, hath .xii. gates and great hyghe walles, and lyeth on highe towarde the whole lande rounde about on euery bel|halfe. Of the whiche they that wyll knowe more, maye reade Iosephus which writeth largely therof. Nowe here speaketh Christ of the spirituall Ierusalem in her double state. It lyeth also highe for as muche as it is highly indewed w^t gods grace and glorious giftes, for whose sake almightie God sent his onely begotten sunne vpon earth to clense and to make her pure, to bylde her, to bew|tifie and to garnyshe her, and to make her glorious, euen for an euerlastyng kingdome, and for a deare beloued spouse for him selfe. This citie is great, for it reacheth vnto all the endes and coastes of the worlde, and it is also

holy, for it is sanctified with the holy and blessed presence of Christ, w^t his precious heartē bloode, which was shedde in the highest loue and obedience towarde god

and mankynde, and that washeth a waye the synnes of all the worlde, in that are al the faythful purged & clensed. This descending of the heuenly citie Ierusalem or holy chrysten churche sygnifieth the comon felowshyp and participacilon of the churche •riumphant that reygnyth in victory, with the churche myly|tant, that contyneweth and remaineth in battel and warrefare. For they bothe are one churche, deuided and sondred in .ii. onely in this worlde by reason of the tyme. For that churche, whiche is nowē militant and lyeth in warrefare vpon earthe, shal shortly be in heauē victorious and triumphant. This churche both vpon earthe and in heauen hathe one godly glorye, & al honour, vertue, prayse, might, and blisse commeth vnto her from God. The light of this churche, is the most precious stone, namely vpon earth, faythe with loue, and in heauen trueth and saluaciō in Christ. The walles which defende, preserue, and kepe this citie, is the faith and belefe in the holy worde of god, by the whiche the faithfull bele|uers are kept and preserued. The .xii. gates maye we take and vnderstande for the .xii. articles of the holye Christen faythe, vpon the gates, the xii. apostles, or patriarkes, or prophetes whiche haue their glorious and holly names not onely written in heauen, aboue all other holy saintes, but also vpō earth in the militant or warrefaring chutch. These gates of the articles are wel and orderly set and appointed, of the father, of the sunne, of the holy gost, of the grace and rewarde of redempcion. The .xii. foundations of these walles, maye be taken for the bokes of the olde and newe testament, vpon the whiche y^e wall of the christen churche, the holy faithe (whiche is but one bothe of the christianes of the olde and of the newe testament, bothe of the prophetes and of the Apo|stles) is and ought to be founded and grounded. And where as the Apostles are here more named than the prophetes, it is done for this purpose, for as much as thorow the Apostles the doctrine of the prophetes, and the gospell promysed in the prophetes was spredde abroad and publyshed in the whose wyde worlde: whiche gospell the prophetes dyd preache and wryte onely vnto the children of Israel, and to their neighbours the people nexte about them of the lande of Is|raell, and againe because the apostles were witnesses in their owne parsons of the slaying and death of the lambe.

The texte.

¶ And he that talked with me, had a golden rede to measure the citie with all, and the galtes therof and the wal therof. And the citie was buylt foure square, and the length was as large as the bredth, and he measured the citie with the

rede twelue •• furlonges: and the length and the bredth, & the heyght of it, were equall. And he measured the wall ther|of, an cxliiii. c•bytes: the measure that the angell had, was after the measure that man vseth. And the buildyng of the wal of it was of Iasper. And the citie was pure golde, lyke vnto cleare glasse, and the foundations of the wall of the citie were garnished with all maner of precious stones. The first foundation was Iaspis, the seconde Saphire, the thirde a Calcedony, the fourthe an Emeralde, the fyfte Sardoni•, the syrie Sardoes, the seuenth Crysolite, the eight Beral, the nynth a Topas, the tenth a Chrisoprasos, the ele|euenth a Iaciete, the twelue than Am•chist.

In the .xliiii. of Ezechiell and lykewyse in zacharie doe we reade of y• mystery of this holy citie, whiche is here described as thoughe it shoulde be measured how long, how brode and howe highe it were: But it is done of Christ after the maner of a vision, and as it were in a misterie. For Christ knoweth his church well inoughe and all whiche are the rin or belong therunto. The golden reed is as it were a golden met wonde and it signifieth the right square of the holy scripture whiche onely declareth and sheweth certainly and truly what is ryghte

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or croked, wel or amisse in the religion, and doctrine, ceremonies, and dyscipline of the church. And where as the citie lyeth foure square, it sygnifieth the .iiii. quarters of the worlde, in the whiche the almightie God hath alwayes had his peculier electe, faithful folowers and obseruers of the true loue of God and of the neighbour, wherein consisteth the lawe and the prophetes, and also the com|maundement of Christ the sauour of the whole worlde. The length is from the east to the west, the bredth is from the northe to the south, and the high is euen from the earth to the heauen. So that heauen and earth and the whole church both triumphant in heauen & militant vpon earth are full of the glory of God, of the power and kyngdome of Christ, whiche the father gaue him whan as he dyd set him at his right hande, in the moost hyghe honour, glorye and blisse for a mirrour vnto all faithfull and holy electe. An hundreth and .xliiii. is a full and a perfite nomber euen .xii. tymes .xii. And it signifieth all perfeccion of the grace of God the holy goost, and of all true and perfite vertues whiche true faithe onely preserueth and maketh good, and perfight, and also acceptable vn|to God. The true faithe and belefe which hath alwaies bene preached and pre|serued in the holy church, as well by the Israelites as by the christianes, stan|deth marked thorowe the holy goost in the holy scripture. And there are as ma|ny precious stones theri• as are holy doctrines and examples by the which the state of christendom, the christen religion, the church of God, the holy Ierusa|lem is buylded. Thys •••ie is buy•ded of pure golde. For fayth can not be with our feruent loue, whych is compared

vnto golde which is not also without pulvenes of an innocent and godly lyfe, whych is sygnified by the glasse. Nowe of the comparison of the .xii. precious stones wyth the .xii. articles of the fayth, ma|ny thynges myght be wrytten and sayd, which I leaue vnto them that be lear|ned to consyder, for as muche as in effecte there is nothyng wātyng, and the holly goost hath set forth and opened the vnderstandyng of them in no place of the holy scripture more playnely.

The texte.

The twelue gates wer twelue pearles, euery gate was of one pearle, and the strete of the citie was pure golde, as thorow shynyng glasse. And • sawe no temple therin. For the Lorde God almyghty and the lambe are the temple of it, and the citie hath no nede of the sonne nether of y• mone to lyghten it. For y•bryghtnes o• God dyd lyght it & y• lambe was the lyght of it. And the people, which are sauēd shall walke in the lyght of it. And the kin|ges of the ear•• shall brynge their glorye (and honour) vnto it. And the gates of it are not shut by •ay• For there shalbe no nyght there. And into •t shal they brynge the glory and honour of the nacions. And there shall enter into i• none vnclene thyng, nether whatso|•uer worketh abhominaciō or maketh lyes: but they onely which are writtē in the lambes booke of ly•e.

Hereby ma•e it well be perceyued, that thys vision, and the buyldyng of thys cy•ie▪ muste and ought all to be vnderstande spiritually after the maner & custome of the prophetes. For there can be founde no perles so great, & agayne men can not make walles & gates wyth perles, and specially where as he spealketh of one perle. In all stretes is nothyng sene but pure golde of loue, and of purenesse and cl•anesse of lyfe. He that hathe not that• is none of them that may dwell in the christen••t•• nor that may be admitted to b• a ci•izen in that heuen|ly felowship In the temple at Ierusalem was a bodilye▪ and an exterior temple and aultar with the p••esthode of the Iewes▪ lyke as the tabernacle of Moy|ses permitted also vnto the Iewes as long as they dwelt in the land, els should

there no corporall nor exterior Gods seruice haue bene done. But for as much as the citie of the faithfull, the golden Ierusalem, reacheth vnto all people, nac|ions, and landes, and that almighty God wil no more of the Iewishe sacrifices, but wyll muche rather be honoured and worshipped in spirite and trueth, and requireth of all faithfull, the sacrifice of thanckes geuyng, for the saluacion whiche God hath prepared for vs thorowe Christ, whiche is our priest, aultar and sacrifice altogether, therfore in the christen congregacion we nede no suche temple of stone, woode, nor of golde. A

faithful, louyng & a thanckeful harte and mynde, is a good and a right temple vnto the lord. Onely y^e lord God is y^e tem|pell wherunto we shoulde turne, as ofte as we wyll praye and geue thanckes vnto God. He onely can heare vs, helpe vs, and saue vs: all goodnes commeth of him onely, and therefore al honour, prayse, and thanckes geuyng perteyneth vnto him onely. But God doth all this vnto vs onely thorow y^e innocent lābe, whiche onely washeth awaye the synnes of the worlde, and was offered vp for vs, & with his rightuousnes and innocencye hath made full satisfaccion for all the synnes of the electe. This lambe is the Sunne of rightuousnes without any maner of blemyshe, whiche no man can see in the Moone, whiche somtyme waxeth and sometyme minisheth. And therefore the christen church and the hea|uently Ierusalem, hath lyght inoughe and sufficient, of Christ, whiche is y^e light of the worlde, as he saieth. And he is also the brightnes of God, so farre as it pleased God the father that we shoulde knowe thorowe Christ. And for this cause, there can be no sacke of lyght and trueth, of grace and helpe in the wh|le church. But yf in this church here beneth which is the militant and warrefalring church, there be any darknes, it is by reason that the worde of God is kept downe, and by reason that Christ is not taken of some, for the same that he is: but they are none of the right church. Notwithstande Christe shineth bryght, and burneth also, in the heartes of the faithfull. And in that lyght which Christ is, doe all people walke, whiche shall be sauēd. For the holy christen faithe, was preached by this holy mans S. Iohns tyme, and grew, and increased in al lan|des and nacions of the whole earth. And the kinges also of y^e heathen were callēd and receyued of Christ, & indewed with highe benefites & with great grace, so long as they did reteine & kepe the gospel and the doctrine of y^e Bible & main|teyned constantly y^e true faith in gods holy worde. So long as the gates of the christen articles doe stande open: so long dothe y^e light and daye of y^e christen re|ligion, doctrine and wysedome continew. And so long as this faithe remayneth and faileth not: so long shal no errour hurte the christen church nor yet obscure or darken it. To the faithe of the whiche articles, as they were preached by the apostles, al nacions, euen the heathen, were easely brought and allured, for they were manifest by the gospel and proued euidently by the worde of God. But as sone as men woulde goe beyonde that rule & square, and so haue gone about to set vp new articles of the faith in their counsels, without and besyde the worde of God, and that bothe vnnecessary and against all reason, than coulde the true faithe no more increase, but from tyme to tyme as the multitude of their new ar|ticles dyd increase, euen so dyd this true faithe diminishe and decaye, and so be|came the christendome (as we doe see, y^e more p|tie) lesse & lesse, & the burthen of cel|remonies more & more tyll they waxed intollerable. As are the articles of auri|cul|r and eare confession, of purgatorye, of superstitious fastinge, of y^e primac| of the bysshoppe of Rome, of the eleuacion and adoracion of the sacramente

of the body and bloude of Christ, of the inuocacion of saintes, of worshippynge of ymages. All the which with other lyke, haue brought great offence and slan|der vnto the christen church, and haue bene a great occasion of the ruyne and fall of many vnfaithfull. In to this holy church, shal no vncleane thing enter: for true faithe and loue shal preuent & auoyde al maner of euyl, and the bloude of the lambe shall purge, clense and washe away all maner of synnes. And in lyke maner also, all that is abhominacion vnto the lorde, as ydolatry, abhomi|nable blasphemies, & forged lyes, & false doctrine shall haue no place in y^e right church. For vnto the right holy church, which is knowē onely vnto God, and inuisible vpon earthe, doe onely the electe children of God pertyne, whose na|mes are wrytten in heauen in the booke of the lyuynge.

¶ The .xxii. Chapter.

The texte.

¶ And he shewed me a pure ryuer of water of lyfe, clere as Christ all: procedyng out of the seate of God, and of the lambe. In the myddes of the strete of it, and of e[•]her syde of y[•] ry|uer was ther wood of lyfe: which bare twelue maner of frutes: & gaue frute euery moneth and y[•]eues of the wood serued to heale the people with al. And ther shalbe no more curse, but the seate of God and the lambe shalbe in it: and his seruauntes shall serue him. And they shal se his face, & his name shalbe in their forheades. And ther shalbe no night there, and they nede no candle nether lyght of the sunne: for the Lorde geueth them lighte, and they shall raygne for euermore.

Christ openeth vnto Iohn his deare beloued disciple, the secrete misteries of the kingdom of heauē, & expoundeth the visions of the other prophetes, as farre furth as is requisite & necessary for the christen doctrine. And thus Iohn seeth here a pure ryuer of water, very clere, whiche is the holy scripture, y^eworde of god, the doctrine of Christ, & the holy gospel of our saluaciō. That same is clere vnto al them that haue a pure heart & mynde, not defyled nor blemished with transitorye loue & care of y[•] worlde, nor with any temptacions of y^e flesshe. This holy doctrine procedeth & commeth out frō the holy spirite of god, and of Christ. For he is one God with y[•] father & the sonne. He is the seate of glorye, of omnipotencie & of y^egodheade. He procedeth out from the welspring of all wysel|dom grace & mercye, and floweth throughe the myddes of al streates of Christes church, which is the citie of god & of the lambe. And of both sides of y[•] riuer doe

stāde glorious & bewtiful trees of lyfe which receyue their increase, their leaues and frute, of the moysture of the riuer. And these trees are y^e holy fathers, of the faithful christen church, of the olde & new testament, whiche by their faith, and by their vnderstandynge and readyng of the holy scripture, of y^e lawe, of y^e prophetes, and of the gospell, haue lyued, taught and wrought very frutefully in the holy cite of the church, and haue brought forth the twelue maner of frutes, that is to saye many frutes, and haue serued god without ceasyng with muche frute and profyte in right and true good wo^okes and vertuous exercises. The leaues, frute and sappe of these holy trees, were very holsome and soueraine, as were also the frutes of the dysciples, of the prophetes and apostles. For the holy bysshops and preachers of Gods worde, dyd make repentance,

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faithfull, holy, and christen people (by their preaching, ^oeachinge, wrytinge, prayers, and christen example of lyfe) of them whiche were before very hethen. And in this church, there is no cursed frute, and no meate is vncleane vnto the faithfull: For they shall receyue and inioy all maner of frutes and meates with thanckes geuyng, and with all temperatenes and measure. Neyther shall the holy goost be extingwysshed in the holy church of God, but he shall prouyde ministers of God, and shall incorage and comforte them with his ayde and assystence, that they shall profyte, goe forward, and procede frutefully in all goodnes, and thorowe true faith, they shall knowe the face of God, & his gralcious and mercifull wyll and pleasure in this militant & warrfaryng church: but in the heauenly Ierusalem they shall knowe him face to face, euen as he is, and shall laude and prayse him euerlastingly. And these ministers and seruaⁿtes of God, shall not be ashamed to knowlege and to confesse y^e name of god, the christen faith & the holy gospel. They shal beare about, preache and glorifie the name of Christ openly, with ioy, delyght and pleasure. And neyther Sunne, nor Moone shal helpe or adde any thing to this cleare and bright daye of gods knowlege, for the spirite of God shall doe all together. And the blissed soules in heauen haue their Sunne, and Moone, the glasse of the godheade, the excellent bewty of the glorified and exalted manhode of Christe, wherby they shall reygne in blisse for euermore.

The texte.

¶ And he sayde vnto me: these sayinges are faithful and true. And the Lorde God of sain^tes and prophetes sent his angell to shewe vnto his seruaⁿtes, the thinges whiche must shortly be fulfilled. Beholde, I come shortly. Happy is he that kepeth the sayinge of the Prophecy of this boke. I am Iohn whiche saw these thinges, and hearde them. And whē I had hearde, & sene, I fell downe to worship before y^e fete of the angel which shewed me these thinges. And he

said vnto me: s• thou •• it not, for I am thy felow seruaunt, & the fellowe seruaunt of •hy brethren the prophetes, and of them which kepe the saynges of this booke. But worshippe God.

Christ speaketh vnto Iohn, and geueth wnesse and testimonye vnto this booke of Reuelacion of secrete misteries, that al whiche is written in this booke is certen and true, and not to be contemned and taken as any trifle or fable. For this booke was ordeyned of God to be spoken (thorow an angell) vnto Iohn, that he should write it, and should leaue it behynde him in y•faithfull and holy church of Christ. Euen y• same god whiche reueled vnto other holy prophetes and men of God thinges that were to come y^e very same God hath now sent his angel, & geuen him in commission to open & reuele vnto Iohn these visions and prophecies of thinges to come, whiche should happen, come to passe & be fulfilled very shortly, y• is to say, they should shortly begin, & so happen and come to passe one after another vntil they be all fulfilled. Beholde with certen thinges wil I come very shortly. The coming of Christ is prophecied vnto vs after suche sorte & forme, y• we should carfully & diligently wayte for it continuallye, lyke as true & faithful seruantes doe waite & watche vpō y• returning of theyr masters, & doe neuer slepe, as Christ teacheth in y• gospel. And because this booke shoulde not be contemned nor lyghtly esteemed in the christen church, therfore Christ sayeth by his messenger and angell, that he is happye, that is to saye, he is the seruaunte of God, and pleaseth the Lorde well and shall be par|taker of grace and saluacion, whiche beleueth this booke▪ & taketh all thinges

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that are written therein for true & holy, and esteemeth y•prophecies of this booke, whiche are many and diuerse, no lesse than other holy bookes of the prophetes and euangelistes, & other holy prophecies. And where as he saieth▪ I am Iohn, it is as muche to say as thus, yf ye beleue my preaching of Christ in other mat|ters, because I am the same Iohn whiche was conuersaunte and lyued with Christ, than beleue me in this booke also, because of the visions, syghtes and saynges, which I haue seene & hearde my selfe, and haue written in this booke. And I knowe also and am assured that this angell was an holy angell, and therfore I, for feare and reuerence, woulde haue worshipped him as a seruaunt and minister of God, and I dyd also worship him, and fell downe at his feete to worship him, that I might seme to shewe thankfulness vnto him for the in|finite benefite and grace, that he reueled and opened vnto me suche highe and holy secrete misteries. But he woulde not accept and receyue suche honour and worship at my handes, nor was not content therwith, wherby I am taught that I should

vtterly honour and worship none, but onely the almighty God. And although the nature and dignitie of angels be higher than the state and dignite of man, yet by the reason of the manhode of Christ, and by the reason of the saluacion of mankynde thorowe Christ, the nature of man is exalted aboue all angels. And therefore from hence forthe the angell wyll not be hygher este|med than as a felowe seruaunt of all men vnto the lorde. And lykewyse our sauour Christ nameth himselfe a fellow brother of his disciples, and that also after the resurreccion. And also the angel nameth Iohn in this place, a brother and fellow of y^e apostles, onely for this booke, and sheweth how acceptable they are vnto the lorde, (namely reputed euen as the brethren of Christe) whiche doe este me this booke and beleue the wordes whiche are written therin. And ther|fore no man ought to este me this booke lightly, nor to contemne it, for as much as in many places it teacheth the misteries of Christ very euidentlye. Although in dyuerse thinges prophecied in this booke whiche haue not yet beue sene to be fulfilled (because they concerne this tyme of ours, the latter tyme) it is some|what darke and obscure.

The texte.

¶ And he sayde vnto me: seale not the sayinges of the prophecye of this boke. For y^e tyme is at hande. He that doeth euyll, let him do euil styll: and he whiche is fylthye, let him be fylthye styl: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy. And beholde, I come shortly, and my rewarde is with me, to geue euery man according as his dedes shadie. I am Alpha and Omega, the begynnyng and the ende: the first and the last. Blessed are they that doe his commaundementes, that theyr power maye be in the tree of lyfe: and maye entre in thorowe the gates into the cite. For with|out shalbe dogges and inchaunters, and whoremongers, and murtherers, and ydolaters, and whosoeuer loueth or maketh leasynges.

In the olde testamente before the commynge of Christe, the Prophetes were partly commaunded to seale their prophecyes: for lyke as the fulfillynge of suche thynges as were prophecied and promised was fatte of, euen so myght many dyuers opynyons be amonge the interpreters. But here in this place, the angell commaundeth Iohn that he should not seale the boke, for as muche as suche matters as are prophecied therin shoulde be fulfilled very shortly. As it is euident that dyuerse of them were fulfilled immediately, yea euen the great and notable vision of the subuersion and destruccion of the cite of Ierusalem

and of the death and banyshment of the Iewes, was alreadye fulfilled: for

the whiche cause he dyd prophecy nothing of it, but of dyuerse other
 thinges which were yet to come, he dyd prophecy. And therfore also after
 this booke he wrote his holy gospel, of the godheade of Iesus Christ, against
 certen heretikes. And therfore he saieth, the tyme is at hande, for the
 whiche cause men must suffer the wicked to worke accordynge vnto their
 wickednes, for they shall not practyse it long. Men must suffer the wicked
 Iewes and hethen (whiche so wyfullye and maliciouslye doe noye and
 persecute the faithfull christians) to take theyr pleasure. Let the false
 apostles, heretikes and hipocrites, whiche pretende great holynes,
 althoughe they be shamefully defyled as well inwardly as out wardlye, let
 them remayne defyled and wicked, it shall shortly haue an ende, the
 iudgement of God hangeth ouer their heades. But he that doeth well and
 rightlye nedeth not to feare the iudgement and comming of Christ. He that is
 holy thowhe true faith and loue toward Christ, the same desiereth
 earnestly from day to daye the commynge of Christ vnto the last and generall
 iudgement. And as sone as he seeth any of those tokens happen, which haue
 any lykelyhode of the approching of the end of the worlde, and whiche
 shoulde come to passe before, than he lyfteth vp his heade and sygheth and
 wyssheth for the commynge of Christ most desierously, that he might be
 sone rid and delyuered from y^e myserp and wretchednes of this worlde. But
 now, thou Iohn, marke and take good hede, I wyll come shortly and bringe
 the rewarde with me for al them that haue laboured and done eyther good
 or euyll. For, the tyrannes and workers of iniquite wyll I punyshe with
 dystresse & plagues, and all other blasphemers lyke wyse. I am the
 begynnynge of all thinges, I haue created the worlde, because I am the
 worde by the whiche God hath created all thinges. And I am also the end, for
 the last daye shall be my daye, whan as I shall come to iudge the quicke and
 the deade. They performe and doe gods commaundementes, which in true
 faith and loue indeuour themselues with al diligence to doe the wil and
 pleasure of God wth holy workes & vertuous exercises, & whansoeuer they
 haue any trouble or a ouersite, than they call and praye vnto god for grace
 and mercy for Christes sake, whose rightuousnes they take for the
 oblacion and ransom for their synnes, offerynge vp vnto him the sacrifice
 of thankesgeuyng with a true and perfyte faythe in the mercye of God
 thorowe Christ Iesus. Suche true faithfull men, are lyke vnto a frutefull tree
 that begynneth to budde out, whiche in due tyme bryngeth furthe muche
 fruite. And suche true faithfull beleuers can onely enter, thorowe faythe, into
 the Christen church here vpon earthe, and whan the tyme commeth, they
 shall also enter in to the heauenly church. But the vnfaithfull doe shewe
 and declare also theyr frutes, of all wyckednes and fleshely lustes, wherin
 they defyle them selues euen lyke swyne, and become shameles in theyr
 synnes lyke very dogges. For the whiche cause they can not enter in to the
 righte christen church and congrega^{ti}on, neyther sorcerers, inchanters,
 whoremongers, murtherers, worshippers of ydols nor any suche as make
 lyes of malyce and of an euyll conscience.

¶ I Iesus sent myne angell, to testifie vnto you these thinges in the congregacions. I am the rote and the generacion of Dauid, and the bright mornynge star•e: And the spirit and the bryde say, come. And let him that heareth, say also: come. And let him that is a thirste, come. And let whosoeuer wyll, take of the water of lyfe, free.

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Lyke as almightie God saieth vnto Moyses, I am the God of thy fathers▪ &c. euen so saieth the angell here in the person of Christe by the inspiracion of Christes spirite, that this prophecy was opened and reueled euen of Christ him selfe, thorowe the angell, vnto holy Iohn, and therfore all men ought to credyte and beleue all these sightes, visions and reuelacions: And they ought also to be propounded and preached vnto the congregacions for their edifienge, that the faithfull maye take diligent hede, and beware of the terryble and shameful pelrels, daungers, and euyls which shal preuayle in the christen church, and shortly aryse and beginne, as is alredy happened, and shall daylye be fulfilled more and more one after a nother, as is before sayd. But now howe Christ is y•oole of Dauid, marke this wel, for as much as for his sake, Dauids kingdom was preserued, and his posterite also was preserued in the extreme and troblesome afflictions of the lewishe nacion, vntyll suche tyme as Christ our lorde & saut|out was borne of the stocke and progeny of Dauid. For not withstandynge all the synnes wherwith Dauid dyspleased God, and dyd, in maner, greater and more heynous synnes than Saule dyd, yet coulede he vse the helpe of no nother thing fauynge onely of faith in the promes of God, whiche assured and promised him, that Christ the lorde and promised Mess•as, should be borne of his seede, wherin he might well reioyse bothe for him selfe and also for al his posteritie, other Kynges and Lordes. And therfore our lord & sauour Christ is the too•e and generacion of Dauid, by reason of his manhode: but concernyng his godheade he hath an vnknown rysinge vp and begynnynge, and an vnknown commynge furthe of an euerlastinge birthe. And lykewyse Christ accordynge to his manhode is a bryght mornynge starre, whiche should drawe and allure the eyes of al men vnto him as vnto the risynge vp vnto blisse and vnto all saluacion. All this, is the voyce of Christ▪ the brydegrome. And now foloweth the voyce and desyre of the bryde and spouse whiche out of a true faithe, and an heartye desyre and zeale, in all faithfull and electe, desireth and wyssheth after the seconde comminge of Christ vnto the latter iudgement, and so consequently to inioy the participacion of the blessed and perfyte kyngdome in heauen with all faithfull electe, bothe with bodye and soule. For all the electe children of God doe hunger and thirst after the honour and glorye of Christ in the kingdome of heauen, as well they that are vpon earth, as they that are al|ready in heauen▪ for they wyshe and desyre in their spirite the fulfilling

of gods wyll and pleasure, wherunto with all humblenes and submission they doe vt|terly submitte their wyll, for they knowe that his wyll is best and moost per|fyte. And this desire and wyshe of the faithfull electe▪ pleaseth God well. And althoughe he wyl not heate them at suche tyme as they desyre, euen at the very same Moment, yet he dothe promyse vnto them his gracious ayde and mercye in the meane tyme, whiche he wyll doutles performe. And all, of mere grace and mercye without any maner of deserte.

The texte.

¶ I testifie vnto euery man that heareth the wordes of the prophecye of this booke: yf any man shall adde vnto these thinges. God shal adde vnto him the plages that are writ|ten in this booke. And yf any man shall minishe of the workes of this prophecye. God shal take awaye his patre out of the dooke of lyfe, and out of the holy ●●●●e, and from the thin|ges whiche are written in this boke. He whiche testifieth these thinges, saithe: be it. I come qu●●ly: Amen. Euen so, come Lorde Iesu. The grace of our Lord Iesu Christe be with you all: Amen.

In this place, first after the speakynge of Christ, and againe after the spealkynge of the holy bryde, and of the christen church, maye the holy Apostle S. Iohn speake these wordes in his owne parson, as he dyd in the begynnyng of the booke, to warne and exhorte al men there by, y• no man adde any thing vnto this booke (as a new vision) no more than to any other booke of holy scripture, nor take any thing there from, as thoughe any thing might be mysunderstande therin, and so refused as vnholly and not good. For God wyll not suffer any suche thing to be vnpunysshed nor vnaduenged: this is the very intent & mealyng of these wordes. And therefore such men doe amysse and synne very greatly, whiche doe refuse this whole booke, as thoughe it were not autentical, where as it is euident y• it hath bene alwayes songe and reade in y• holy church from the begynnyng to the ende. Now are those bookes called Apocripha, and vn|autenticall, whiche men might well reade out of the church priuately by them selues, but not in the church and congregacion. Nor it is not lawfull to con|firme and mainteyne any maner of doctrine, concerninge our faithe and rely|gion by the auctoritie of any suche vnautenticall bookes, except it were in all pointes conformable vnto other holy scriptures. And now that, that foloweth here after, where as he sayeth, he which testifieth these thinges, saith. &c. These wordes maye be referred vnto that, that goeth before, where Christ speaketh of the callynge of the bryde. Euen the same Christe sayeth here at the last ende againe: yea I come without doubte, take no thought nor thincke it not long, the tyme is not long vnto me, whiche am that I am, Amen, that is to saye, without any doubt. After this dothe holy S. Iohn

conclude and ende this booke after the maner of the apostles, desiring
e•nestlly the commynge of the kyngdome of Christ▪ very quickly, as all
faithfull Christians doe. The grace of our Lorde Iesus Christ be with all
faithfull electe Christians whiche shall be vn|tyll the ende of the worlde, and
specially with them whiche reade this booke with faithe and an holy
Christen desyre and mynde.

Amen.

¶ The ende of the Reuelacion of S. Iohn thus brefely expounded by the seruaunt of
Christ Leo Iude, a minister in the churche of Tigury, and translated out of the high
Duche by Ed|monde Alen.